

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXV

OCTOBER, 1934

No. 10

EDITORIAL

Medical Progress in China

In spite of its whirligig of events medical workers in China have investigated their work and shown that it is going forward.¹ The period surveyed is twelve years, 1921-1933. The growth recorded is not so much in expansion of service as in efficiency *within* the hospitals. Questions were sent to four hundred and thirty hospitals—mission, government and private; answers were received from 73 percent; about fifty percent—214 hospitals—returned answers full enough to be used in this study. Inevitably the statistics were not even for each detail. Yet sufficient data were obtained to permit of some significant conclusions and estimates.

Mission hospitals are still in the lead in China. When Dr. Balme made his study, (1919) with which the results of this one are compared, eighty percent of the hospitals had only one foreign doctor; now all hospitals reporting have five full-time doctors each. Most significant is the increase of Chinese doctors. Dr. Balme reported 284 Chinese medical assistants; this study records 1069 Chinese doctors. A most promising advance! Progress has been made in nursing, laboratory work, research, equipment and the keeping of records; screening, beds, bedding, water arrangements, care of food

1. *An Inquiry into the Present Efficiency of Hospitals in China with Special Reference to Recent Growth.* John H. Snell. Chinese Medical Association, 41 Tzepang Road, Shanghai. In China; \$1.00, Mex.: Abroad U.S. \$0.50 or 2/-.

also show improvement. There is a tendency away from having separate hospitals for men and women and a tendency towards having women do the nursing therein. Sixty percent of the hospitals reporting have female nurses for male patients. This latter service is becoming one of the professions of Chinese women. Seventy percent of the hospitals reporting—all three groups—thereon have a special religious or social service department.

To those who measure such enterprises with the statistical gauge this report will be reassuring. Seventy-five percent of the hospitals have been built since the establishment of the Republic. Medical work has an annual budget of about \$15,000,000.² The total value of all medical plants, mainly land and buildings, is estimated to be \$65,000,000; an increase of six hundred percent in fourteen years! The total value of the equipment of the 214 hospitals is \$5,334,156; an increase of 770 percent over that reported in 1919. We note with interest that in the case of receipts as given 71.5 percent come from patients, fees, gifts, the balance being from grants, appropriations etc. Of the expenditures as listed 77 percent are by mission hospitals, which accords with their still prominent position.

There is, of course, much yet to be done. The gaps in efficiency still evident are summarized at the end of the study. Mission hospitals, we note, lag behind as regards modern equipped bathrooms. Interestingly enough while there has been, during the period studied, an increase of about forty-two percent in the beds available for patients, these are not fully occupied, being vacant about forty percent of their usable time. Few hospitals, furthermore, have a waiting list. This is interpreted as meaning that:—"Scientific medicine must prove itself more efficient before it can hope to be accepted by the masses". In any event available hospital service is not yet fully utilized.

Whether during the same period other departments of Christian service, have shown the same progress as Christian medical service we do not know. This report does prove that even under the tremendous strains and stresses of the last fourteen years truly remarkable progress has been made in this field.

"REVERENCE FOR LIFE"

Medical work as revealed with such encouraging clarity in the Enquiry referred to in the preceding paragraphs is an attempt to *preserve* life. Famine and war relief, child welfare, public health campaigns and eleemosynary enterprises are, in the main, motivated by the same purpose. Such a purpose is an expression of that principle of "reverence for life" which Albert Schweitzer accepted as the basic principle of his new system of ethics. Expression of such "reverence for life" is by no means confined to Christianity. The principle is, nevertheless, essentially Christian. Ruminating over these efforts to keep life going on brought into the forefront of our mind a question that has long been lurking in its background. To preserve life is a humanitarian as well as a religious duty. But for what kind of living are we preserving life? If we are engaged in

2. All figures are in Mexican.

(or interested in, as most are) the lowering of the death rate of infants, the saving of famine victims, or the lengthening of life by the cure of its ills we have to face the twin issue of the kind of life into which those thus saved from death go. We must go further, indeed. The preservers of life must accept their share of responsibility for ensuring that those whose lives are preserved live well as well as go on living. We must endeavor to make sure that the living for which they are preserved both justifies the effort of saving their life and also is worthy of its meaning.

Judging by the large proportion of the money used in maintaining hospitals that comes from patients a considerable percentage of them must be relatively well-to-do. The life-preserving efforts of the hospitals enables such to continue living under circumstances that give them some of the necessities of life. Their life is preserved for a relatively decent kind of living. That is as it should be. But what of those not well-to-do whose lives are also kept going? One wishes that the idle hospital beds might be used to serve more of this class. The Enquiry does not reveal, indeed, how far the hospitals assist the financially needy. Do they serve in the main the relatively well-to-do middle class? In any event a lot of those whose lives are preserved by these laudable manifestations of "reverence for life" are thrown back into an economic and social system that denies them the necessities of a decent living. Why preserve the life of such if at the same time there is no worthwhile effort to ensure that it can go on in a decent way? All of which means that those who seek to preserve life with efficient means must also assist in making that preserved life fully worthwhile.

"Reverence for life" involves much more than keeping it going. It requires that its advocates see that life is provided with its elemental rights and that its inescapable needs are met. To put a spiritual content into the life preserved is one of the additional essentials; to share in efforts to set up a social order that makes the life worth living is another. Those who preserve life must participate also in the effort to surround it with the essentials of living, economic as well as spiritual. To Christians of all persuasions this should have special significance. A person is not saved fully here and now when his preserved life and restored spirit are left in a starved body. So long as he lives he needs the economic and social essentials of living. For this reason we cannot treat individual and social evangelism as separate activities. They are two sides of one shield. Individual evangelism is not fully alive—dynamic—until it produces organized effort to make life worthwhile all-round. To say that is, of course, to move to the left in attitude. But in what other direction can we move if we are to accept the attitude of Jesus as embodied in his concept of the "Kingdom"? To be Kingdom-minded means not only to keep life going on as long as possible but to strive also to set up an order of living worthy of it.

THE TWO-EDGED CHRISTIAN REVIVAL

A two-edged revival is going on in the Christian Movement in China. On the one hand, various movements are stirring the hitherto

complacent pool of its spiritual life; on the other hand, there is a growing movement among Christians to cut with the scythe of investigation and experiment into the problems surrounding both the life of the church within and its service and relation to society without. These movements do not always gear into each other; but they tend to converge in a way that promises a forward movement in Christianity that may surpass any as yet recorded.

On the evangelistic side are numerous campaigns. The indigenous revivals have been reported from time to time. Frequently they are characterized by jumpy emotionalism and crude ideology. There is a group of young Chinese evangelists who are doing widespread work. Interest in the Oxford Groups is growing, though the extent of their influence we do not know. There is the Five Year Movement, also. An extensive campaign for youth is starting with Dr. Sherwood Eddy as the major speaker. Though these movements vary in emphasis and are not equally significant as to results they all look to the enrichment of the spirit in terms of a renewal of religious experience. They leave some permanent fruits. But they all face a common disadvantage, in that while they flame up tremendously for a time the flame too often sinks down again.

The revival of investigative effort looks towards setting up permanent efforts. It does not often start in emotional meetings. On the other hand its efforts tend less to simmer out as many evangelistic campaigns do. If the ardor of the campaigns mentioned above can be joined to this investigative purpose to find worthwhile projects of service than we can build up a permanent movement that though less spectacular than many of the shorter ones will be much more fruitful in the long run.

The number and nature of these Christian investigative efforts to understand the essentials of Christian service are significant. Medical workers have been in the lead in such research into the understanding of their problems, openings and opportunities. The studies going on of missionary and Chinese leadership necessities is another extremely encouraging aspect of this Christian investigative revival. Possibilities of service along social, economic and industrial lines are also under scrutiny. The Tingsien experiment, while it is not organically related to Christianity, is motivated by Christian principles and much of its work is due to Christian effort. It is, furthermore, profoundly affecting Christian effort. There are now five Christian Rural Service Unions. Some rural parishes are under experimental attention. Mass Education experiments are in evidence, as witness the enlightening article in this issue by A. Keith Bryan. Child welfare and many other other experiments might also be noted. Even when put together they do not assume the proportions of the evangelistic campaigns noted above. The nature of investigative effort precludes that.

Finally to the above is being added a thorough-going study of one hundred rural churches. This study will seek to clarify the inner life and needs of these churches and their place in and service to their communities. It is strange that while so many look on the

church as the primary agency in the spread of Christianity we have been so slow in making it a field of research. This will be, so far as we know, the first thorough study of the rural church. It is significant for several reasons. First, the social changes going on in China may gradually limit the scope of, or even supplant, all Christian agencies except that of the church. It is time, therefore, that we ceased muddling along with the church problem and set out to understand its place and range of service in the coming life of China. Second, the time has come when the church—rural or urban—must become a live factor in the whole life of its community. Third, that simultaneously with the evangelistic revival there is going forward a revival of purpose to understand the life and labor of the church means that at this point these two movements are converging. Such a convergence of project-research and inspirational appeal is taking place also in the campaign amongst youth in which Dr. Eddy is to share. The result should be a better understanding of how the evangelistic drive can be geared into a community-wide service drive, the basis of the next forward Christian movement in China.

CHINA'S REVIVAL MOVEMENT

Just how widely or deeply the New Life Movement has taken hold of the Chinese we cannot say. It cannot be summarized or measured with figures. It has taken hold! Concomitant with it are some other movements more or less related thereto. Viewed together they give the impression of a widespread revival. Not all the emphases made therein are new or desirable. But they are all significant!

The New Life Movement is an attempt to stiffen the moral, communal and national backbone of the people.³ The four ancient virtues taken as its basic principles inculcate conscious personal rectitude and self-respect for the purpose of the "social regeneration of China" and the meeting of China's present world situation. Negatively the aim is to "remedy (China's) own defects". Positively good manners and cleanliness are particularly emphasized. In point of time and relation to China's modern situation it is a *new* movement of life. It is also a new movement of old principles as it "fall(s) back upon the influence of the old teachings". This aspect of the revival is highly commendable. China must build her new life upon those permanent principles of character already known to her people.

Concomitant with this new movement of life is a recrudescence of popular celebrations of idol processions and a revival of attention to old gods and superstitions. There is no causal connection between them. The revival of attention to the old gods is due to the fact that the pressure of the repressive attitude and movements against them has relaxed. They are an outburst of suppressed but not extinguished feelings and beliefs. Being an expression of the old popular consciousness they indicate a slackening of reliance on new ideas and ideals and a partial return to old notions of guidance. This characteristic they share with all the other movements mentioned

3. See *Outline of the New Life Movement*, General Chiang Kai-shek, now available in English.

in these paragraphs. As such they are part of China's present mood of looking for that in her past which may be combined with that which is new.

Arising directly, however, from the New Life Movement is what has been called "A Purity Drive". This reveals itself in efforts to modify certain modern women's fashions, to curb dancing, to set up detailed regulations for women's dress, to stop mixed bathing, restrict the freedom of intercourse between the sexes and, in one case, prohibit women from being waitresses. Where these efforts aim at real violations of decent manners they are justified, even though negative. Where, however, they are against mere whims of fashion or the modern freedom of intercourse between the sexes they are misdirected attempts to make the New Life work. In general they imply a desire to put women back nearer to, if not into, the old mould from which they are escaping, albeit with some quirks and fancies that are more often spectacular than dangerous. In any event these "purity" movements are not usually constructive. They give the impression that, on the one hand, the people are being urged to strive to fit into a new day and then, on the other hand, are being ordered to discard superficialities just because they belong to that new day. They are a mixing up of the effort to work the old virtues into a new day with a superficial drive against modern personal idiosyncracies that matter little one way or the other. In so far as they set the clock back for Chinese women they are regrettable. To attempt to regiment the Chinese in terms of old fashions will militate against the urgent necessity of finding out what the old virtues mean in a new day.

The remaining aspect of this revival of China's own consciousness is the "Return to Confucius Movement." Significantly enough one Chinese writer takes this as the mainspring of the New Life Movement, making the latter "another form of the return to Confucius Movement". That fits in with the statement attributed to officials in Canton that "the real national salvation lies in the revival and observance of Confucian teachings". This revival of Confucianism is self-evident. This year for the first time the National Government has celebrated the birthday of Confucius. A commemoration ceremony was held at Chüfu in the Confucian temple there, under the leadership of an high official appointed by the National Government. A ceremony was also conducted at Tai Shan. Most other places followed suit. Confucius has been "rediscovered"! All this is part of the effort to cure the "spiritlessness", which General Chiang Kai-shek says describes the present psychology of the Chinese people.

All this may truly be said to be a revival. It is a reawakening of China's self-consciousness. It is part of that process of stimulation, discrimination and fusion created by the impact of the modern West upon China's consciousness. At the moment that consciousness is again coming to the forefront with a view to turning attention to those aspects of its own culture which must go into the new life China is seeking. It is a reassertion of China's determination to settle her own destiny.

Make The Church Creative!

C. W. SHOOP

THE caption and the paragraphs under it are inspired by a conviction in the mind of the writer that the Chinese Christian Church has not yet become a truly, adequately *creative* force, and that the missions and the missionaries have not been doing, and are not now doing, their best to make it such.

A second and related conviction is that too many of us, both Chinese churchmen and missionaries, are too much satisfied with things as they have been and are. Our aims as missionaries have still too much to do with the *transmission* of patterns; as Chinese, too much to do with *copying* patterns. As missionaries, we want the Chinese Church to be *correct*. To be "correct" is often, apparently, the highest aspiration of the Church. It is always "easier to be correct than creative."

Independence and freedom of initiative in themselves do not guarantee creativity. But they are necessary prerequisites for it. Even the very large measure of autonomy and independence, with freedom from mission control, which characterize so large a portion of the Chinese Church to-day, is not enough to make the Church creative. There is lacking, apparently that high and commanding sense of mission, the abiding and compelling convictions and the burning enthusiasms which alone can engender the new life upon which the church of the future must depend. Not infrequently it happens that where sense of mission, deep conviction and driving enthusiasm do meet and blend, there is lacking that truly prophetic insight and judgment so essential to the creation of permanent values. Emotional drive is essential, but it needs to be harnessed side by side with open-eyed practical wisdom to make it really effective in church building.

To come quickly to the point, it seems to me that in spite of the very general and shall I say *generous*, disposition on the part of missions and missionaries to "set the young church free," to "grant autonomy" to some specified unit of church administration, and in spite of all our eagerness and enthusiasm for the "indigenous church," we are not succeeding in any phenomenal way in approaching our goal.

The writer is looking at the problem from within. For over a decade he has been largely occupied, along with Chinese, American, and British colleagues, in attempting to solve problems of "devolution." My Chinese church colleagues have been asking themselves "How can we *take* this work over?" Mission colleagues have been asking themselves, "How, or on what terms, can we *hand* it over?" Much, far *too* much, of our best thought and energy has been drained off into this type of adoptive and adaptive activity. We have been living and thinking too close to the edge of the semi-legal aspects of Christian fellowship, of drawing up "agreements" and other instruments, to have much time and energy left for the vitally

creative type of fellowship. Certainly this type of work has, in the nature of the case, to be done, and no blame attaches anywhere unless we make History the scapegoat.

We have to recognize here the real reason why the Chinese Church, in some sections at least, is not really creative. I am writing particularly for my own church and my locality when I say that the present situation as between the younger church and the older church (represented by the mission) is analogous to a hypothetical situation in which a young married couple are asked to adopt their relatives' children rather than to raise a family of their own! The adoptive function supersedes the creative.

The question abides with us—What can the missionary do about this matter? To admit, as we must do, and with deep satisfaction, that there are conspicuous cases where successful adaptation has followed adoption and where the great work of life enrichment and character building goes on in a strong, vital way, in no way answers the question. In our larger centers some institutions with half a century's history behind them and a strong and loyal body of alumni to come to the support of *alma mater*, constitute a class apart. A hospital favorably situated and with traditions of the right sort will make the transition successfully. But what of the numerous schools, and churches and hospitals in the countryside without such resources?

Apparently there is no solution. It looks as though the situation were one that just has to wear itself out as best it may. Is this suggestion permissible? Or must *all* the work which the missions have put on the map in a hundred years by all means be perpetuated? If so whose responsibility is it, the young church's? If there is "failure," whose failure is it? Or, is "failure" a correct word in this connection? Last year's birds' nests are empty now and the rice straw has no grains on it, yet it is possible they both served their respective purposes.

All this is meant to raise seriously the question as to whether the missions and the missionaries are doing their best work in trying to "devolve" all their work on to Chinese hearts, minds and shoulders. Is it not time to write off a great deal of the old program entirely, believing that the Chinese Christian Movement will move with deeper conviction and enthusiasm and with a far greater sense of achievement on a *creative* rather than an *adoptive* basis.

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Recruiting and Training Leaders

SAMUEL H. LEGER

THE limits of space allow for merely a brief outline of these two crucial problems now before the Christian Church in China.

At least three aspects of the problem of recruiting demand consideration; and among those who might consider life service in

the Christian Church in China there are those who find difficulties in each one of these problems.

1. We need a clear idea of the task for which we are seeking recruits. Just what in concrete terms is the task of professional church workers? What kind of program is needed in the Church in China? More clarity at this point would help in the process of recruiting.

2. Adequate basis for the belief that the task itself is worthwhile as a life investment. The most effective way to secure such a belief is to introduce the young Christian to work which is unquestionably effective and satisfying, and to workers who are happy in satisfying labor. The comparatively few such persons and the lack of close contact between them and young people who might volunteer for Christian work is one potent cause of the paucity of recruits.

3. Adequate basis for belief that there is a real place for the individual concerned in this particular work. Many young people have honestly prepared for life service in the church and are now in other work. Frequently they seem to the present generation of students more admirable than many of those who have stayed in church work. Entirely aside from large salaries there is serious doubt whether there is any place even with a meagre living for the young seminary graduate in many places in the church. From the standpoint of the vast needs for Christian work there is, of course, an unlimited field; from the standpoint of a reasonable living there often seems no room for any additional workers when many of those already in the church are looking desperately outside for jobs. Until there can be some clearer adjustment at this point it will be difficult to make much progress in the work of recruiting.

The following is a mere outline of factors inherent in the training process itself. Although obviously this is closely related to the conditions of work after graduation, the economic situation in the church, etc., these factors are implied but not discussed here as being outside of the problem of training in the narrow sense.

A. Essentials for teachers in training institutions:

1. Every teacher should have a clear idea of the whole task for which training is being given, such an idea to correspond closely with the actual facts of the situation the student will have to reckon with after graduation.

2. Every teacher should have adequate mastery of some knowledge and skills so that he is himself an expert in performing some one or more of the functions to be performed by his students after graduation.

3. Every teacher should have a personal religious experience which so permeates both his life and teaching that it inevitably affects his students.

4. Every teacher should have sufficient grasp of teaching as to be able to insure that the religious experience and the know-

ledge and skill he has may become a vital part of the life of his students.

B. Essentials for students before they are admitted to the training institution:

1. Sufficient basic Christian religious experience and life-work motivation to co-operate actively with the teachers in preparation for future work.

2. At least average physical, mental, and social ability and possibilities.

3. Sufficient general education to make him at home in his world as a basis for transcending his environment and cooperating with God in remaking it. (The writer would favor graduation from a socialized senior middle school course of study as the minimum of general education required.)

C. Essentials for the training program:

1. Religious experience and life discipline. This is primarily training in motivation, and includes physical, mental, and spiritual elements. Its goal is a unified disciplined personality permeated and controlled by a great loyalty to Christ and His Kingdom. This can only be achieved by costly sharing on the part of teachers and students along a wide range of life experience.

2. Knowledge about the Christian religion in an experiential and functional setting. This includes the whole range of historical and literary and theological disciplines and reaches widely into philosophical, psychological, sociological, and other related fields. It is more important to acquire honest intellectual habits and to learn where and how to secure further information than it is to memorize great masses of detailed information, yet a solid grounding in the essential facts of the Christian religion is fundamental. By "experiential setting" we mean that this knowledge must be directly connected with and made real through the personal religious experience of the learner. Biblical information and theological orthodoxy, historical background and "scientific" theology have no more spiritual value than algebraic formulae to the student who finds no answering response to them in his own religious experience. To memorize the creeds of a past generation is of no religious value unless it stimulates a living faith in the learner. By "functional setting" we mean that the student training for religious work has not really learned a subject until he knows how to utilize it in his own work. A comparatively small amount of knowledge about the Christian religion goes a long way if in a fully experiential and functional setting. Lacking that setting we cannot hope for anything but "hired servants" of the church and "theological pedants."

3. Mastery of effective techniques for helping individuals and groups to function in modern life in Christian ways. This again is intimately related to personal religious experience and knowledge of Christianity, and if reduced to mere method as an end in itself is of course worse than useless. Techniques and skills can only be

learned by doing. Traditional methods need to be tested by laboratory methods.

These three elements in the training program must not be allowed to become separated from each other. Each is essential to the other. Without the first we have hypocrites; without the second we have well-meaning blunderers; without the last we have pedantic ineffectiveness. A school in which the elements are not closely inter-related lacks unity and power and is likely to produce graduates in whom faith and life are inadequately joined together.

D. Essentials for graduation:

1. The student before graduation should have had experience in grappling successfully with a considerable number of the important intellectual, historical and practical problems of the sort to be encountered after graduation.

2. Before graduation the student should have had ample opportunity for observation of successful work of the type to be done later, and actual experience in doing such work himself under supervision of his teachers..

3. Before graduation the student should show sufficient maturity of religious experience and success in doing Christian work to give him confidence and joy of achievement.

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Gaps in Leadership Training

EARL H. BALLOU

THE Laymen found a great deal to criticise in the quality of missionary personnel. I for one am prepared to accept most of what they said in this regard as within the truth. I remember a very good friend remarking during my first year on the field, "Every missionary now coming to China ought to be of the caliber of a college president." That statement produced an immediate and wholesome sense of humility which has never entirely left me. We ought to be; but most of us certainly are not. And certainly one reason why missionary personnel is not better than the Laymen found it is simply because for one reason or another, and for reasons of varying degrees of validity, the kind of men and women who would have measured up to the job as the job demanded, stayed behind in the home countries, and *we were the best the boards could get!*

I would carry this right over into the question of training Christian leaders in China for modern tasks. We who, most of us, are not up to the demands made upon us, are not having the chance to train, even in our less than adequate way, the sort of candidates for the leadership of the Chinese Church who will measure up to the tasks which confront it. I have been asked the question as to wherein the present system of Christian education fails in the preparation of modern leadership. Generally speaking, it fails at three points: in the quality of those who direct the preparation, in the

quality and adequacy of the preparation, and in the quality of those who are being prepared. This is a fairly inclusive criticism. Let me elucidate it in the reverse order of its points. Those who are most likely to read what I shall say will be, perhaps, on that account less likely to take offense at my remarks, as I shall come to them only after having paid my respects to others along the way.

The type of young man and young woman who is being trained today for Christian leadership is, with marked exceptions, mediocre. It takes vision, not to say clairvoyance, and faith of a very high order, to see in most of these students the potential leaders of a Church which shall grapple with the religious and social problems of the day, in a way to give any promise of a successful and victorious issue. A lot of them simply haven't got the stuff. They mean well; they are earnest and sincere; but they lack the capacity of intellect and the dynamic of personality which can be used of God in ways really adequate to the needs of the hour. Some of them will go far in Christ's service; it is certainly not for anybody to put a limit upon God's effective grace. But given two people of varying natural endowments, it is no act of unfaith to believe that God can do more with one than with the other.

Not so very long ago I attended two graduation exercises, one of a school engaged in secular education and one of a school preparing for definite Christian service. A comparative judgment passed upon the two student bodies by their appearance as they marched into the assembly hall would obviously be most superficial. But the impression made by the contrast was inescapable. I know that a great deal of excellent work is being done by the graduates of the latter institution. But with no lack of appreciation and, I believe, in no lack of faith, I am convinced that Christ could advance his Kingdom in this land more rapidly and view the travail of his soul with greater satisfaction if more of his servants were men and women of higher potential. Our training institutions are not attracting the sort of incipient Apostles of whom an alarmed public will say;—"These that have turned the world upside down are come hither also." We seem to have left that to the Communists!

One reason for this failure to lay hold upon more of those who will lead the future Chinese Church out into a challenging, transforming impact on Chinese society, and the second source of our failure in equipping such candidates as we do receive, is the relative inadequacy of the preparation offered by our training schools. Here I believe great improvements have been effected in recent years. Many of the courses now offered deal with realities of life, secular and religious, which were not thought of as coming within the range of Christian attention a few years ago. The line of attack on the non-Christian environment has been greatly broadened, and implements of spiritual warfare have been requisitioned which were not found in the religious armory of a generation ago. Pardon this militaristic terminology: it has behind it excellent Biblical authority. We are not only girding our younger leaders with truth, putting on them the breastplate of righteousness, seeing that their feet are shod with the gospel of peace, and presenting them with the shield of

faith. We are also teaching them the aerial strategy of social surveys, acquainting them with the effectiveness of such a barrage as that laid down by Mass Education and, some of our enemies would add, practising them in the camouflage of community service.

Yet the results are still far from satisfactory. What is offered is too varied, too uneven, and too sketchy. Most of the newer ideals of Christian service and the ministry are still in the experimental stage. Techniques are being arrived at by the trial and error method, with the incidence of error pretty high. The long standing reproaches of our theological education are still too much in evidence: the unhappy divisions of the Christian Movement are probably nowhere more apparent than in our seminaries. It is too easy to substitute indoctrination for individual thinking; courses are likely to be too elementary and superficial; opportunities for practice work are limited even when offered; and there is often an amount of inertia on the part of traditionally minded students—I am not here referring to theology but their antecedent attitude toward education and the function of the ministry—which offers a resistance that demands too large a proportion of the teacher's time and strength to overcome it before the ground is cleared for constructive training.

Furthermore, while a great deal of the time of a seminary student may be taken up with the very valuable newer material in the curriculum, it is, I am afraid, too often a fact that the young man (or woman) comes out a half-baked expert in Christian thought. I use that word "expert" advisedly. For whatever else the representative of the Evangel should be, he must be one who under the pressure and against the pull of an unfavorable environment keeps firm hold of the verities of the Christian faith and makes them real to others. He doesn't need to know everything about science, religion, sociology, economics or history. Nor should he take either the fossil or the jellyfish as his instructive model. But he must have a Christian experience and an intelligent interpretation thereof which will last, and which can grow. Without them he runs the danger of being lost.

Too many of the more alert of the younger leaders of the Church have left the Christian ministry and even abandoned their Christian profession during the past ten years because they have been bowled over in their thinking. They were not prepared to withstand the varieties of attack they met because they had no adequate defence. Nationalism has played its part; Communism, secularism and plain moral weakness too. But back of all these there was the absence of such a real religious experience, rooted in life and buttressed by thought, as that for the nurture of which many of us look back to our seminary days with the most profound gratitude.

To my mind the third main source of weakness in the training of Christian leadership in this land is the personnel, more especially the missionary personnel, of the training institutions. These are the people who up to date have too often and inevitably given the direction and the tone to the schools with which they have been connected. They are foreigners, and that in itself is a handicap more

in evidence at this point than at many others. An American doctor of medicine has a better chance of success in a Chinese medical school than has an American doctor of divinity in a theological seminary. For the Chinese body reacts with more predictable certainty to knife, scalpel and foreign drug than does the Chinese soul to sermon, hymn and Christian prayer. These last must be more carefully adapted to the person who is to be influenced, and in ways where the alien is seriously handicapped. When it comes to public health and the implementing of a program of preventive medicine, the expert from abroad must in turn be guided by the native physician who knows how to handle mores and *feng shui* as well as serums and antiseptics. And when it comes to leavening a community with the yeast of the Gospel, an ounce of indigenous leadership is worth a pound of foreign advice. It may sometimes seem to take the pound of advice to stimulate the ounce of leadership, but the reluctance with which our Chinese colleagues respond to many of the suggestions of fertile Occidental minds very often proves in the event to have been due to a lack of enthusiasm for embarking on ventures felt instinctively to promise only failure or at best but partial success.

The training of leaders is, of course, the most fruitful service to which any missionary can give himself. But an awful lot of power is lost in transmission. There is the handicap of language under which all but a very few of the very best of us work, and which makes it so difficult to share with our students the richness and the depths of our own religious experiences or the wealth of our reading and thinking. There is also the fact that a good many of us who are allocated to such work have had far less special preparation for it than would be required in the home countries for positions of similar importance. Moreover, we have to be picked from an ever so much smaller number of available candidates, with the consequent possibility if not likelihood that more than a few of us would hardly qualify, were the competition keener on grounds other than those of scholarship. Some years ago I overheard a missionary expressing astonishment that he should have been approached regarding the development of a very important department of a seminary, a piece of work which he knew himself to be quite unqualified to do. In all honesty I agreed with him. In that particular case a much better choice was eventually made, but I am not so optimistic as to feel sure that such is always the happy outcome when a vacancy has to be filled. The treasure has been entrusted to us in earthen vessels.

This is the easiest kind of an article to write. Anybody can throw stones. I must not close without a word pitched in a more cheerful key. The recurrent miracle of Christian history is that in spite of human frailty, God does things among men which are marvellous in our eyes. Nothing has been said in the above about the increasing part which Chinese themselves are taking in the work of leadership training. But treatment of this, as well as other constructive elements in the present situation, is left to others. The fact remains that Christ's kingdom does come, however, feeble, hesitating and fumbling may be so many of our efforts to advance it.

Changes Needed in Christian Education

GORDON POTEAT

IT is the part of wisdom to anticipate alertly the changes which the future will likely demand, and to make adjustments beforehand in order to avoid those disastrous results which come when change is forced rather than chosen. There are portents on the horizon for Christian schools in China which we shall ignore at our peril. In this brief article I shall concern myself primarily with higher education, the field in which I am engaged.

There is no need to go over familiar ground as to the reasons why Christian schools were established. But in the light of the mounting costs of higher education in Chinese Christian colleges and the falling off of subsidies from abroad, what are the prospects for training Christian leaders in these institutions in the fast approaching future? In its appeal for needed endowment one university announces its annual cost per student as \$800!

Christian leaders must be found, for the most part, in Christian families. How many Chinese Christian families will be able to send even a single son or daughter through a Christian college for four years at such high cost? The \$800 does not represent, of course, the present cost to the student, for this includes subsidies in the form of missionary salaries and cash contributions; but it does represent a scale of costs far beyond the power of the Christian community to support. Only students from the higher financial brackets can afford such an education; and most of these come from non-Christian families.

The slacking off of subsidization from abroad lays upon the administrators of these institutions the necessity to appeal to the monied classes of Chinese society for support. Very few Christians belong to this group. Thus if Chinese money is secured for endowment it will largely come from non-Christian sources. Will this be without effect upon the Christian character of the institutions? Will this enhance their value as training schools for Christian leadership? What will keep these schools from becoming aristocratic centers catering to the privileged classes? Have we started along a road in which there is no turning? Have we plunged in so deep financially that we can only throw in far larger sums to keep from sinking completely? The inextricable interrelation of many American institutions with the monied interests of the U.S.A. is an illustration of what may take place. The Christian Movement in China is in a much more difficult case when such a transformation occurs in any of the Christian colleges, for here the Christian Movement is so much weaker and there are so few institutions of higher learning. If size, magnificence of equipment, a high salary scale for teachers (extraordinarily high in comparison with the common standard of living) are the *sine qua non* of Christian colleges, is there much hope of their remaining centers for the training of Christian leaders?

A great deal of attention has been given in Christian educational institutions to the transfer of administrative responsibilities from

missionary to Chinese hands. Not only in the presidencies or principalships do we find Chinese administrators, but the various departments are generally headed by Chinese professors. This has been essential to the making of these institutions more Chinese. But too little attention has been given, in many instances, to the discovering of competent Chinese who will take over the responsibility for the religious leadership of these schools. Too much dependence is still placed upon the missionary for the initiation and administration as well as the teaching in the projects of religious education. Few Chinese are to be found who are ready to make this their career. Too few students in our schools are preparing for such leadership. There may be reasons hidden beneath the surface why Chinese educationalists do not enthusiastically assume this leadership. If there are such reasons they should be brought to the surface and frankly faced, for though the colleges will become more Chinese with Chinese administrators they will hardly become more Christian if Chinese educators do not assume the responsibilities of their religious education programs. Is this a case of reluctance on the part of missionaries to release their hold upon this leadership or a case of reluctance on the part of Chinese teachers to take up this responsibility? The Christian colleges in China will not be vitally Christian, will not produce Chinese Christian leaders, until this problem is faced and solved.

Another serious problem which must be faced is the relation of the colleges to the Christian middle schools out of which must come those students who will definitely prepare for Christian service. In most cases those who take preparation for various careers in the Christian Movement have made their decisions in their middle school years. The serious limitations now placed upon religious education in the middle schools and the declining percentage of Christian students therein are portents which cannot be ignored. A far closer affiliation between middle schools, churches and colleges must be achieved. The colleges are more "foreign" than any other part of the Christian Movement. A visitor from abroad sees duplicated in China what he has been familiar with on his own college campus. He can even attend lectures given by Chinese professors in his own English language.

The faculty, both Chinese and missionary, has almost no contact with the life of the Chinese churches. They know not, nor are they known, by Chinese Christians who have never visited the campus. College church life is largely confined within the campus in a college church whose character is utterly different from that of the average church outside. For a graduate of one of our colleges to enter into the life of a Chinese church after he has gotten his training is to enter into a strange land. The Christian college in China has not got its roots in the Chinese church. It is an alien growth, unlike the Christian colleges in the West which grew out of the Christian churches. It is a beautiful orchid, perhaps, but how long can it last if it does not strike its roots down into the soil of the Christian community?

When schools plan to raise large endowments abroad, plans that have little prospect of fulfilment now, are they not overlooking a far more serious problem? It would take more than money to maintain and nourish the Christian life of our colleges; they must be bound up with the life of the Christian Church as a whole. And foreign or non-Christian Chinese money may weaken, rather than strengthen this tie. I am not suggesting the way out. As in administration so here, the Chinese must take the lead. I am only suggesting that we ignore these portents at peril to the Christian purpose and character of our institutions.

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Training Interpreters of Life

GEO. W. SPARLING

WHEN we endeavor to indicate, as definitely as possible, and in as concise terms as we are able, just what the large group of missionaries in this country are trying to do we cannot do better than to state that they are seeking to establish a Chinese Christian Church. The methods that are used will be various, the exact conception of the Christian Church and what form it will take cannot be easily defined, but all are seeking to make real in another civilization that group which Paul designated "The Body of Christ". The Church is a spiritual fellowship in which members are united for mutual benefit and for a dynamic which comes only from union and which will make possible the realization of the Kingdom of God in earthly conditions. The letters of Paul and John breathe forth the atmosphere and communion which such a spiritual fellowship alone can give. "Brethren," they said, "Love One another," and "Cease not the Assembling of yourselves together, etc." For they realized that growth in the Christian life can come only in a communion; there cannot be such a thing as an isolated Christian. Thus the Church becomes a fellowship of Christians united in spirit and purpose seeking to bear one another's burdens and help each other to work out their salvation. This salvation can be worked out in any society only as effort is made to redeem it and make possible the natural growth of Christian life and character. There is only one aim in the Christian Church and that is Salvation. Ordinarily salvation is viewed from two angles, that of the individual himself and that of the society of which he is a part. These two are inseparable in spite of those who say that individual salvation comes first and social salvation afterwards, or of those who say that individual salvation can come only after and by means of our efforts to save society. We must, while thinking of our task as twofold realize that the two ideas are but two phases of the one process, and this process we call salvation.

In this task of building a church or of working out the salvation of mankind, the Christian must be both conservative and progressive; for salvation is rooted in the past, having had a place in the eternal

conceptions of God which existed before the world was, and it is the most forward-looking process of which we can form any conception for only God Himself, who can see the end from the beginning, can form any idea of its beauty and majesty. "Eye hath not seen nor ear heard neither have entered into the heart of man the things which God prepared for those who love Him." While the way of salvation has been clearly marked we still must feel our way and work out our salvation with fear and trembling, lest we make a mistake and our whole work come to nought. We may say that while it is the most simple act that we can perform it is, also the most complex process that man could ever undertake to carry out. Accordingly the Christian feels justified in being conservative and insisting that he who opened the way of salvation did it once for all and that it will never change; but because conditions are ever changing and new ideals continually present themselves he realizes that he must be alert and understand what life is and what constitutes society, if that society is to be led to the place that God has prepared for it. Thus the work of the Church becomes a living process, ever the same yet ever new, suiting itself to its surroundings and bringing new life which is the life abundant.

Church leadership is a broad term and includes many classes. This article confines attention to the class usually designated "ministers", seeking to show the necessity of having men who by disposition and training will be capable of ministering to the spiritual needs of any group of Chinese society which ranges from the humble peasant and workman to the gentry and leaders of public life and thought. No group should be neglected and to meet the needs of all, a great variety of men and ability will be required though we may find that when trained and equipped they fall naturally into two main classes. What should be the training of these two classes and in what way will the training of one be similar to that of the other and in what way will it be different?

The basic content of the training of all men entering the ministry will be the same, for their task, though applied to different classes of people is fundamentally one. They are seeking to show the way of salvation to the individual and to the group called the church, whether this church is in a present community or in the upper levels of society. Each leader must be a man of God who knows salvation and the power of God in his own life and who is impelled by a deep devotion to lead others to know Him as their Heavenly Father and the daily Guide of their lives. He will be a prophet of righteousness denouncing sin in all of its forms, whether in high places or among the lowly, insisting on the leadership of Jesus and the necessity of planning the personal life and the life of the community after the pattern shown in the Gospels. He must know thoroughly the life and teachings of Jesus interpreted in the light of Chinese teachings and traditions and how they may be applied. This is the centre of his training and all else is accessory to it.

He will need to understand the Christian Church, its mission in the world to-day, its history and contribution to civilization and culture in the past. He must understand religion and its place in the lives and thinking of men and thus be able to distinguish between true religion and superstition in the beliefs and customs of the masses. In short, he should be able to interpret life to those whom he seeks to lead, showing to each one the place of God in life and the relation of his daily task, however menial, to the plan of God in the world. For example the man engaged in agricultural tasks will see his daily work as part of the whole, which is God working in nature. "He causeth grass to grow for the cattle and herb for the service of man", and thus the peasant as he cultivates the soil sows his seed and reaps his harvest is a co-laborer together with God. He is thus an interpreter of a man's life to himself showing the dignity of all tasks however simple.

In method, however, there may be variation, for all training should be given in the light of the community in which the minister is to work. It is probably true that all training in the past has been given with the larger community of city and town in mind, in spite of the fact that such a large proportion of the people of China live in rural communities, outside of the towns and in the broad stretches of the countryside. Henceforth, those who are to work among rural people should be trained in methods which are adapted to that community. They should learn to understand thoroughly a rural group and thus become rural-minded. Intense sympathy for the problems of the working man and of the agriculturist should characterize anyone who is to spend his life among them. He should be able to "survey" a community understanding all of its problems, economic and social. Special methods which he pursues should be the direct outcome of the community and should seek to solve some of its needs. In West China we are planning to add to the training of ministers such courses as will prepare them for special work in rural communities. This has not yet been done but we hope that a beginning will be made during the coming year.

Thus we find two types of men in the Christian Ministry in China, one whose effort is to lead the thought life of the people and the other whose emphasis is on the more practical affairs of every day life. We shall always need men who by equipment and education are capable of guiding the religious thinking of the nation and showing the place of religion in any true philosophy of life. The civilization of any people will largely depend upon their conception of God and for this land we covet a group of leaders versed in theological thinking who will lead the people of all classes to know the One true God as their Heavenly Father. But religion is also a very practical factor in life and we will need those who will be able to apply Christian teaching to life in all of its phases, the family, economic life, social life and even to political and national life. No training for this task can be too good and for this work we need the best young life that our educational institutions can produce.

Leaders in Community Living

JESSIE E. PAYNE

SOME time ago a friend wrote begging me to write out my ideas of God that others might share it. This I refused to do but in answering I said, "I've just been watching the sun like a glowing ball sink below the horizon. I am as sure it will reappear in the east tomorrow as I am that darkness has fallen upon me now. And that is God, but not all of him."

"Beside me is a bowl of Chinese lilies. I have watched them develop from dried-up balls put with a little moisture in a dark closet, first sending out little rootlets, then their leaves and now these golden bows against a pure white satin background. And that is God, but not all of him."

"Life is so full and wonderful—as Palmer says, 'a creative adventuring in company with God.' All I ask for is the privilege of helping people to find Him in better, happier homes, better ways of teaching their children, better sanitation, better ways of farming, more co-operation, in a word in all the details of one's daily life."

The task I have set for myself I believe is the task of the Christian leader in contemporary society. In the past the major emphasis of religious education has been on individual conduct. Today the greatest things facing us are social facts that are determining individual conduct whether one will or not.

Leaders are needed who have experienced the workings of God's love in this His world and who realize the meaning of those pregnant words, "In as much as you did it or did it not (to these my brothers, you did it not) to me." Religion has not given thought to the nature or to the effect upon men of the forces in society dominating the world and determining not only its economic life but its spiritual as well. We have glossed over Jesus' ethical teachings which if given clearly would set forth how anti-Christian are present economic and industrial systems that oppress the millions and of which we are a part.

Leaders are needed whose central aim and purpose is to make clear God's love to *all* men—who have heard the clarion call of John 3:16, "God so loved the *world*," and are ready to give themselves unremittingly in service to their fellowmen.

Leaders are needed who have found God a present reality in the universe—alive and working in all the activities of this world of today.

How are such leaders to be trained? Certainly most important is that the instructors in the training schools have their own eyes focussed on the God who is in our present world—a living inescapable reality—a God revealed to be sure in all Nature around about us but even more wonderfully revealed in the social relationships, beginning with the narrow circle of the home, reaching out through the village, the state and the nation even to all international relationships. The God the men of the Bible found was revealed to them

in the actual life they were living; and He is to be found as certainly in the life of today by those whose eyes and ears are open to see and to hear his voice. And having once felt the inflow of his love in the life of today how much more the Bible means with its glowing pages of the experiences with God of other men so long ago.

Again, this training of Christian leaders should be built on the lines of a nurse's training course with less than half of the time spent with nose in a book and more than half doing practical work. They should learn how to go into a community and *live* with the people of that community, finding out from living *with* the people what are the problems and needs and endeavoring to meet these needs through sharing their own experiences of God. (If a leader has no experience with God, can he share?)

In some ways the method practiced by many schools of going out in bands for two weeks or a month and putting over a program is worse than no practical work as it trains not in meeting problems and sharing experiences but in putting over a program and giving information. But after a period of such practice as proposed above what living problems a class would have to discuss! What new meanings would flash from that Book that records just such experiences! How different would be the training such a class would receive in "evangelistic methods" from one recently reported to me where pages and pages have to be painfully written out on the work of different Old Testament characters. I would not leave out this study of the work of the prophets of old but I would bring it in as it applied to the problems being met today.

Recently passing through a district city I was met by a cart and deputation from a near-by village begging me to spend the afternoon there. It was a terrible ride through a typical North China dust storm, but a most soul-satisfying experience. In this small village of some eighty families a Christian man has given over a room for several years not only for a chapel but for "Thousand Character" classes and as a general village gathering place. Beginners' and advanced "Thousand Character" classes had been in session during the winter months. The teachers were non-Christian men of the village giving their services. The past month a room in an inner court had been made available for a class for girls and eleven of the twenty registered had passed their examinations and received their certificates. Each afternoon a large group of the village women had come in to listen to the Bible and hygiene talks and the singing.

They told me how the first Christians in the village were bitterly persecuted. Today a majority of the younger generation have learned to read and write in this the Christian meeting house. Of course most of the village surged through the room to see the foreigner but I soon noticed there was another attraction quite as magnetic—a picture on the wall. It proved to be a photograph of over sixty young men of the village who have organized themselves into an anti-gambling club. They also use this room for their meetings, lectures and recreation. Are Christian leaders being trained today to become a part of the life of the village and to co-operate with others for social betterment?

A Christian leader must know the life, the mores, the thinking, the needs of the people with whom he wishes to share his experiences of God. How can one help to make homes more Christian if he does not know the inner life of the home as it is? How can one meet the economic and industrial problems that press so heavily if he is not within the pulse stream of the life of the people, feeling with them where the old branches are that need to be trimmed away and where the new shoots that may be developed. It is in sharing in the life and problems of the people that God's love is made manifest and God's kingdom build in earth as in heaven.

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Modern Christian Lay-Leaders

A. J. FISHER

LET us not make the mistake of assuming that mere training can take the place of spiritual qualifications in Christian service. No one can be a real Christian leader without a real Christian experience of the power of Christ in redeeming men and the power of his spirit to transform character. Coupled with this he must also have a passionate love for his fellow men. This is the Christian way. This is the function of Christian leadership. Any training in the acquisition of the knowledge of the Bible and religious truth that the experiences of Christians have gained throughout all the ages will be of tremendous aid. Technique in personal work and social service will greatly enhance the workers' usefulness, but spiritual qualifications are the *sine qua non* for successful Christian service.

The subject of this article is training *lay-leadership*. The training of Christian workers for the ministry, or for those who make it a profession is comparatively easy. They can be brought into a training school and for a number of years put through a thorough course of training by trained teachers. Training lay-leaders, however, must be done in the field at the times or seasons when they may be able to get away for short periods from their necessary work in this busy work-a-day world. Yet it is the only hope for the future of the church in China. To depend entirely on paid workers is hopeless!

The subject suggests also the need of training in *modern* tasks. That is, indeed, the real point in this question. Yes! There are tasks that the Christian Church should be doing that may be called "modern". Fundamentally the task today is the same as that faced by the early Christian disciples. But we are living in this day and age of the world in China. Our methods of work must conform to our day and age. Then, too, there may be phases of life that have as yet not been touched—not yet been Christianized. Too often religion is thought of as only a part of life. It has taken us a long, long time to look upon religion as Christ would have us do, namely, that it deals with the whole of life. We cannot claim to be Christianized until all our social, economic, and political relationships have

come under the influence of the spirit of Christ. The Christian laymen of America, in their appraisal of Christian work in China, said that the Christian religion in China was to many merely "talking the doctrine" (講道). There are tasks in our modern life that the church in China, in common with the rest of the churches of the world, must take up which have only been touched slightly as yet. There are resources of the spiritual life which have not yet been fathomed.

What then are some of the *modern* tasks in China? One of the most obvious is that of the Christian's attitude towards Communism. We are told by some observers that two great forces are bidding for the soul of China—Christianity and Communism. What should be the Christian's attitude? We are told that Communists deny God. "How can Christians have any dealings or relationship with them?" But do they really deny God? They say so, but they sometimes act otherwise. Basil Mathews in that stirring book, *The Christian Message for the World Today*, tells us what was seen in Moscow at the celebration of peace day: "Thousands of boys and girls of the Komsomol are massed in the 'Park of Culture and Rest.' They are addressed through loud speakers by Chinese, Japanese, American and other Communists from all over the world, declaring the missionary triumphs of the Bolshevik Revolution. Bugles sound! At this signal they chant in unison, 'We are *changing* the world.' Again and again the bugles sound, and Russian youth, thrilled with the conviction of the ultimate triumph of their cause around the earth, declare, 'We are *changing* the world!'"

This sounds very much like religious enthusiasm. Christians cannot, of course, take part in anti-religious pronouncements or atheistic professions. Can they not, however, learn something from these enthusiasts? Dr. H. G. Wood in *Christianity and Communism* says, "Communists have appealed to men's desires to promote the common good, the general welfare, and they have found that many will respond." Is that not true of Christianity too? Christianity, if real, can produce such radical changes in the individual and thus in the social order also. Perhaps after all the Communists learned from Christians in the first place. If the rank and file of Christians would regain some of the enthusiasm which was manifested by the early Christians who were able to "turn the world up-side down" there would be no question as to who would win the heart of China.

Then, too, Christians of today are faced with many other practical issues. Where are they to go for help when their homes and villages are destroyed by bandits? What can they do when soldiers engaged in civil war are quartered in their churches and school buildings? What constructive methods have they in the way of rehabilitation of flood devastated areas? How shall they act when foreign armies invade their country? When they are faced with excessive taxation by the officials of their district, what can they do or say? What shall be their attitude towards a government that does not observe the principles or precepts of their religious beliefs? What shall a Christian do when he wants to be patriotic and really show

love for his country, but is faced with a spirit of nationalism that is opposed to the Christian teaching of the brotherhood of men? What can a Christian do with regard to the many social evils that are corrupting the morals of youth, or with regard to the poorer classes that he sees in the large cities with wages that make it impossible for them to live decently, and with house conditions that are intolerable? These are some of the *modern* tasks that Christians are facing here in China in this day and age. They are practical issues. They cannot be dodged. Lay-leaders must be trained to help meet these issues.

The Christian Church is often criticised for its impotency in the face of these conditions. Indeed, it has become quite a popular thing to hurl tirades against the church on this subject. The writer has many times listened to such tirades and has at times ventured to suggest that the speaker has missed the point by a misunderstanding of the nature of the Church. The Church is not a political organization. A church cannot use force to accomplish its ends. "The Kingdom of God," said Jesus, "is within you." Christianity is of human action. It is not for her to minister palliatives. It must get a haven that works from within. The Church deals with principles that go to the real root of the matter, human character. Only as the *individual* is transformed can the social order be transformed. The Church must, therefore, stick to its job in transforming human lives first of all.

There are tasks that are more distinctly within the church. The principles of Christian stewardship of time, money, and life itself are just beginning to be realized. The education in religion of the many thousand illiterate Christians, not to mention the masses of illiterates outside the church for whose fuller life Christians should feel a responsibility. "Whither youth"? Here is a field, especially for the educated laymen. Youth is plastic. Young people need wise handling. They need guidance in the bewildering chaotic state of affairs by which they are confronted. The home is the Christian laymen's work shop; here he can be priest and guide to the members of his household.

How are they to get this training? Missionaries who are qualified could do no better service than to go out to the churches or to gather groups of laymen whenever or wherever possible in order to enthuse the laymen with the idea of volunteer service. Salaried workers, too, must be trained to do this.

South China has a long history of mission work. The method of employing workers by funds raised from abroad has a long established precedent. Good results have come from this method. Self-supporting, self-propagating, self-governing churches have been established in this way. But this method has its weak points. Too often the paid worker does too much for the Christians and they are not developed in their spiritual life. To counteract this, the Kwangtung Synod has been laboring to put more responsibility on to the groups of Christians themselves. The function of the salaried workers in this scheme is to teach and train lay-leaders to conduct

their own worship and to lead them into active service. In this way, instead of the preacher or the Bible woman becoming a sedative, they will become a stimulant to the growth of the church and the development of the spiritual life of its membership.

One church in Canton has opened a school for Christian laymen where they may come and be taught. The object is to train them for volunteer service. Through the Union Theological College staff weekly classes have been held in one of the churches for laymen to prepare them for Religious Education or Sunday School work in their churches. The Kwangtung Synod has for several years held Religious Education Institutes for laymen in various parts of the field. These latter are held for short periods at least twice a year in each district.

Women have been more keen than men in volunteer service. Through the efforts of the Women's Service League women are gathered together in churches where leadership can be secured in active volunteer service, especially for girls and women.

The question of lay-leadership is one that has too long been neglected. The future of the church in China depends upon it. With the shortage of funds from abroad the Chinese Church will not be able to engage as many preachers or Bible women as formerly. Those who can be kept on should be of the kind that can lead the members of the church into active service instead of doing everything for them. Such training will have to be done in the place where they live and in and through their church. Christians must be taught what the application of Christ's teachings to the conditions under which they live means in this day and age. Above all they must be so certain of their message that nothing will shake them. They must be certain of the power of Christ to save the individual; and by saving the individual society and the nation will be saved.

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Training Rural Christian Laymen

HUGH W. HUBBARD

I. SPIRITUAL BASIS

It is fundamental that the Christian in his work should feel that he is co-worker with God in the building up of His Kingdom. In every way we must make this basic in the training of the laymen.

II. CHURCH UNDERTAKINGS

The lay leader should have training for the following duties connected with his own church:

1. Leading church services.

- a. The atmosphere of worship.
- b. The educational element in the services.

2. Leading family prayers.

- a. In his own family.
- b. Helping others to establish this practice.

3. Teaching Christian training classes.
 - a. What an individual should know to be a Christian.
 - b. What an individual should do to be a Christian.
4. A simple system of accounting and auditing for village churches.
5. Simple parliamentary rules.

III. CHURCH AND COMMUNITY

1. Education.
 - a. The organization and teaching of thousand character classes for men, women, and children.
 - b. The use of village news bulletins, posted at central points.
 - c. The use of a small village library.
2. Health.
 - a. Training in simple home remedies, e.g. a simple medicine kit such as is used by the Mass Education "health worker."
 - b. How to vaccinate for smallpox.
 - c. Elementary facts regarding childbirth.
 - d. Treatment of trachoma.
 - e. Prevention and treatment of tuberculosis.
3. Agriculture.

The local situation and its needs must be studied, if possible under a specialist. Contacts should be made with the nearest agricultural school or station. Some of the following projects might be undertaken:

 - a. New seeds introduced; e.g. cotton, millet, kaoliang, lettuce and tomatoes.
 - b. Improvement of life stock; e.g. Poland China hogs, and Leghorn chickens.
 - c. Copper Carbonate used for the cure of smut in kaoliang and millet.
 - d. The value of trees and a tree-planting campaign.
4. Cooperatives.
 - a. Training in the principles of cooperatives and methods of organization and management.
5. Recreation.
 - a. Singing; religious hymns and other helpful songs.
 - b. Games.
 - c. Dramatics.
 - d. Socials.

Note:—All of these can be organized and emphasized at the Chinese New Year's period and be made to take the place of gambling, which is often prevalent.

6. Reform.

- a. Anti-narcotic clubs to combat the opium and heroin evil.
- b. Anti-footbinding where necessary.
- c. Reform of village wells.
- d. Anti-gambling societies.

7. Religion.

The principles which should guide the Christian layman in his community relationships are:—

- a. Earnest endeavor to live as Jesus would in every relationship and to find a Christian solution to every situation.
- b. Helping others to understand and accept Christ's way by personal conversations, as opportunities arise.

NOTE 1: The above outline of training may seem to some theoretical, but contains no item which the writer has not personally tried out or seen tried out in his own field within a year.

2: As to the time and manner of the training of laymen, these must be chosen according to local conditions. The less theory and the more practice, the better in this as well as in every kind of training.

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City Church Program

P. H. WANG

A. Pastoral Work

- (1) Preaching: with modern outlook but fundamental conviction.
- (2) Visiting: should be done regularly.
- (3) Prayer meetings.

B. Religious Education

- (1) Good graded Sunday School.
- (2) Boys' clubs for middle school students.
- (3) Men's clubs.
- (4) Family worship (家庭會)
- (5) Bible classes.

C. Management

- (1) A good system for keeping the records of church members.
- (2) Correspondence etc.

D. Social Work**E. Christian Party Organization.**

July 29th. 1934.

To the Editor,
Chinese Recorder.

Dear Sir:—

Many thanks for your kind letter of the 24th. July, 1934 asking me further about "Christian party organization," etc. as referred to in my suggested "City Church Program." What makes me suggest the Christian party idea in a city church program is this. The Communists try to get political power but are unable to do so; while we Christians have the power, yet we cannot use it to the best advantage. What I mean by "Christians have the power" is this: the majority of the most important leaders in the present Government are nominally Christians. Why are they not working together to develop something Christian? They are not trained! They are not well prepared! As Shakespeare said: "the greatness was thrown upon them." That being the case, we should have something in our church program to train young Christians: (1) how to be good citizens; (2) how to use their political rights; (3) how to work together in great undertakings. To achieve these ends we can do three practical things. First, we can organize the young people into a mock party so as to train them; probably two parties would be better. Second, when they understand the technique of party politics, they can take up and fight for definite solutions to problems in their local councils (地方自治會). Third, when they have strength enough they can attempt something bigger in their province and later tackle national affairs, etc. This is what I mean by organizing a Christian party.

I have, of course, other and more radical ideas about a Christian party, but I imagine that respectable Christian gentlemen might not like them. Still, I think that serious Christians ought to think more deeply about present conditions. The Communists and the Fascists have their programs. But how about the Christians? Have we any program? We feel humorous and ironical when we think of the present situation. The materialists, whose doctrine is determinism and who do not believe in Free Will, are the ones most active in raising the battle cry of class war, etc. They are, in fact, idealistic! While we Christians, the idealists, whose doctrine is Free Will and who believe that man can alter his environment, are the ones who are most inactive and enslaved by the environment and who believe that the Kingdom of God will come *automatically*! So the idealist, in reality, becomes a materialist of the deterministic type. Is this not tragic?

Religion is life! Therefore it must be great enough to give answers to the great problems of life, no matter whether these are physical, spiritual or economic. The Kingdom of God has come in the realm of physical science and in the realm of the human mind: it *must* come also in the realm of social economics. We Christians have as great a duty in this realm as in other. Although God cares for the raven He does not *throw* bread into its nest!

I propose, therefore, three things for the organization of a real Christian party.

(1) We should assert our theistic standpoint as over against the materialistic philosophy of the Communists.

(2) We should take Christ's attitude toward social evils, especially economic evils. Christ says we need daily bread and that the hungry will be filled. Our social order, therefore, should be something like Saint Simon's: "From each according to his capacity, to each according to his works".

(3) To realize this ideal, we must study the social-economic problem scientifically. When we get accurate results, we should preach them among both rural and urban Christians. If everyone's heart is kindled we can realize our program by our own examples and through our own sacrifice. We can furnish a model of it.

Now the "Household of Christ" (基督家庭) movement is something near my idea but it is based on a wrong motive, otherworldliness. They are not scientific. This kind of movement has failed repeatedly in history. Our program should be scientific and motivated by religious passion.

With kind regards,

I am,

Yours sincerely,

P. H. WANG.

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Training for Religious and Social Workers

J. F. LI

HISTORY.—To meet the needs of the Religious and social workers, Yenching University School of Religion started in the Year 1927 a one-year short course with the able Y.M.C.A. secretary, Miss J. Ward, as its secretary. The course was designed "to meet the needs of church workers, including pastors, church secretaries, Sunday School and institutional church workers etc. Y.M.C.A. and Y.W.C.A. secretaries; teachers; hospital social service workers; workers in other social institutions or general community organizations."

Advantages of the position.—One can easily see the advantages for selecting Yenching as a place for training such kind of workers. Peking is an intellectual center. Here you find the government universities, the public libraries, the home of the new thought movement, and the birth place of the Mass Movement. Here one can walk from one university to another within twenty minutes. So he cannot but breathe an intellectual atmosphere.

Peking is a historical place. Before the transference of the national capital, it had been the capital for several dynasties. Here one find the palaces, public gardens, and numerous places of historical interest.

Again it is a religious center. Here one finds great Buddhist temples, the Confucian temple and university, the Mohammedan Mosque, the Russian Church, the Roman Catholic Institutions, and Protestant mission centers. One can easily avail himself of the opportunity of knowing the people of other faiths.

Peking is also an experimental station for social work. Here one finds reformed prisons, great hospitals, and other philanthropic institutions. The experimental station of the Yenching social department is only about two miles and half away. So one can very well utilize the findings of other people's work.

Moreover Yenching is situated in a small village about five miles from the city. Beside the advantages of the city life, it furnishes the free air of a country place. One may watch the sowing and the harvesting of the country people—an opportunity which should be appreciated by the people from the city.

Qualifications.—The students who enter this course, must possess the following qualifications:—

- I. They must have done or be doing practical work of some kind.
- II. They must also be either:—
 - (a) Students qualified to enter Yenching University or
 - (b) Students who have had experience sufficient to be equivalent to a middle school course.
- III. They must have a knowledge of Mandarin and a good foundation in written Chinese, since the classes are conducted in the Chinese language.
- IV. They must present letters of recommendation from the head of the organization in which the students have been working.

Former Graduates.—Altogether six classes have graduated from the course, the largest sixteen and the smallest seven. There are sixty-five graduates, of whom thirty-three are men and thirty-two are women. They represent various places: one from Anhui, one from Anching, one from Kiangsi, one from Kiangsu, three from Fukien, eleven from Hopei, two from Hupei, one from Hunan, one from Kirin, eight from Kwangtung, eight from Lianing, seven from Peiping, seven from Shansi, two from Shensi, one from Shanghai, two from Szechwan, two from Shantung, five from Tientsin, and one from Yunnan.

Our graduates are scattered in different places and doing various kinds of work. There are ten doing Y.M.C.A. work; nine Y.W.C.A. work; sixteen, pastoral or evangelical work; eleven, educational work; ten social work. There is one continuing in her studies, and one deceased, others unknown.

The Present Class.—There are sixteen students registered in the present class. They also come from different places: three from Hopei, three from Szechwan, three from Fukien, two from Shanghai, two from Shansi, two from Kwangtung and one from Lianing.

Three of these are Y.M.C.A. secretaries, one a Y.W.C.A. secretary and one chairman of the Y.W.C.A. board of Directors, three evangelists or pastors, six teachers or workers in educational institutions, one social worker from a business firm and one from another theological institution.

The Present Curriculum.—The School is offering the following courses:

A. Religious courses, such as Social Teaching of the Prophets, New Testament Introduction, The Life and Teaching of Jesus. The Essential Beliefs of the Christian Faith, Sermons of the Present Age, Religious Education, Modern Psychology for Religious and Social Workers, Christianity and Chinese Culture, Rural Church Work, Chinese Christian Church. We expect the students to elect at least six hours each semester from this group to form a religious basis.

B. Social Courses, such as City Social Work, Country Social Work, Agriculture, Reading of Modern Chinese Literature, Understanding Chinese Rural Communities and Modern Thought. We expect each student to elect at least four hours, each semester from this group to acquire some social knowledge.

C. Other Courses.—Then the students are expected to elect at least six semester hours from either the two groups mentioned above or from the following group. This group includes the professional or other cultural courses, such as Introduction to Education, Elementary Education, Labor Problems and Labor Movement, History of Chinese Literature, Early Chinese Literature, Literary Criticism, Rhetoric, Composition of Official Documents etc.

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Character Training Through Animal Toys

EMMA HORNING

HOW Chinese children love pets—birds, cats, dogs, chickens, rabbits, crickets, grass-hoppers—anything with which they can play. But some homes think they are too poor to afford them; others consider them too much trouble because of the amount of care they take; while most parents have little conception of the teaching value of pets even if they do have them in the home. Accordingly most children are deprived of the important training which they should receive through the love and care of pets.

Parents should be taught the value of pets as a means of religious education in the lives of their children. If they understand the value of this training they will find some way of keeping pets in their home.

Many of the Christian attributes can be taught children through the pets they own. They can be taught love, kindness, thoughtfulness, tenderness, industry, responsibility, cleanliness and other virtues in the way they care for their pets. Consequently parent training classes should be formed among the parents of every com-

munity, teaching them the use of pets in the home and the methods of using these pets as a means of teaching their children these many necessary traits of character.

Toy-making Classes

One of the best ways of organizing such work is through toy making classes. Almost any community can call together a group of mothers and children if they are told to come and make something for their children. This is especially true if this small amount of cloth is furnished and cut out ready to begin to sew as soon as the mothers and children arrive.

The first year we organized these classes, we held over thirty of them in as many different parts of the city. We gave a week to a class, using about three hours each afternoon. We held the meetings every other day so as not to interfere too much with house work. We found that about ten women form the best size class. Of course their children will come with them and such a class fills an ordinary home.

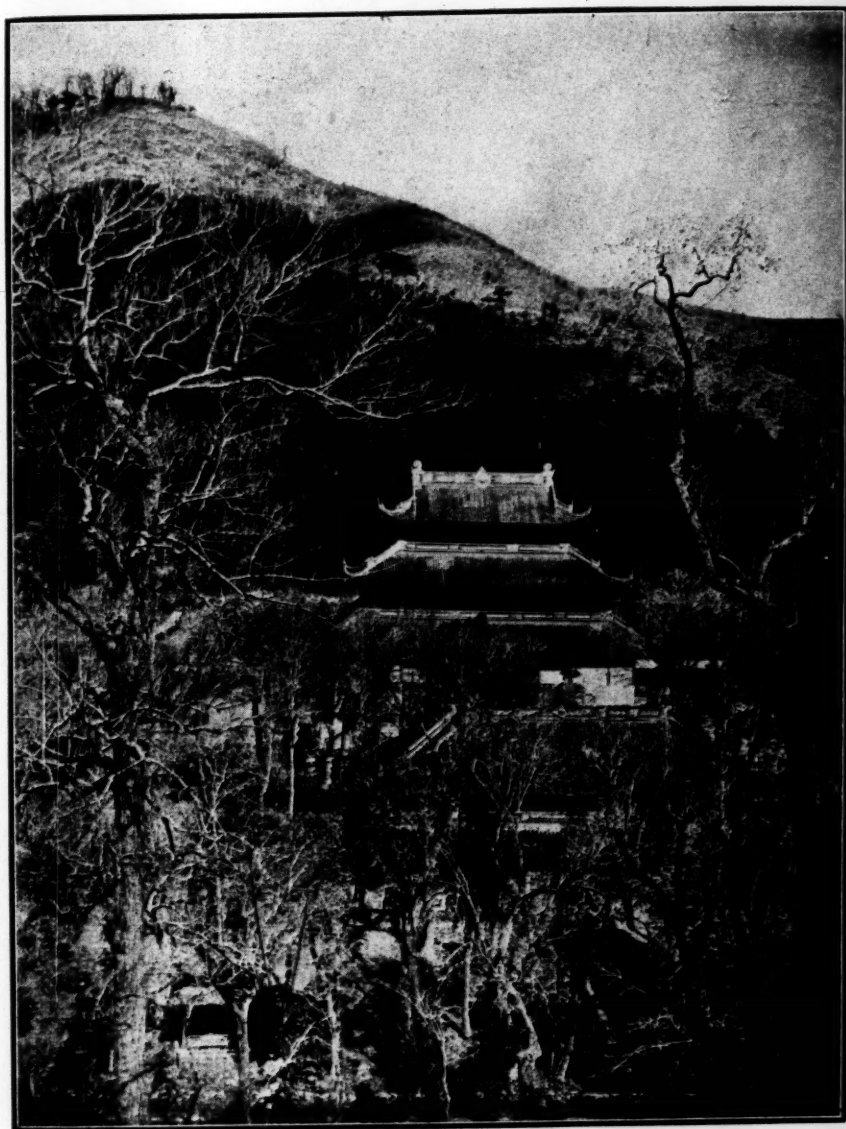
Teaching the Class

The first two hours of the first class we spend in sewing the animal together, turning it and getting it ready to fill. However, during these two hours they are sewing, they are also being taught several simple songs about the love and care of animals. When the sewing is completed, they listen for about an hour to a talk on this subject. The talk is given from pictures of animals, birds, children, etc. By using a series of such pictures, the most simple of mothers will listen attentively for an hour and receive deep impressions for the training of her children.

The second day the animals are filled by the mothers and children with some soft, cheap material such as chaff or sawdust. As they work they sing the songs which they sang the first day over many times. When the animals are filled, sewed up and put together, then they are eager to listen to the teaching again from another series of pictures.

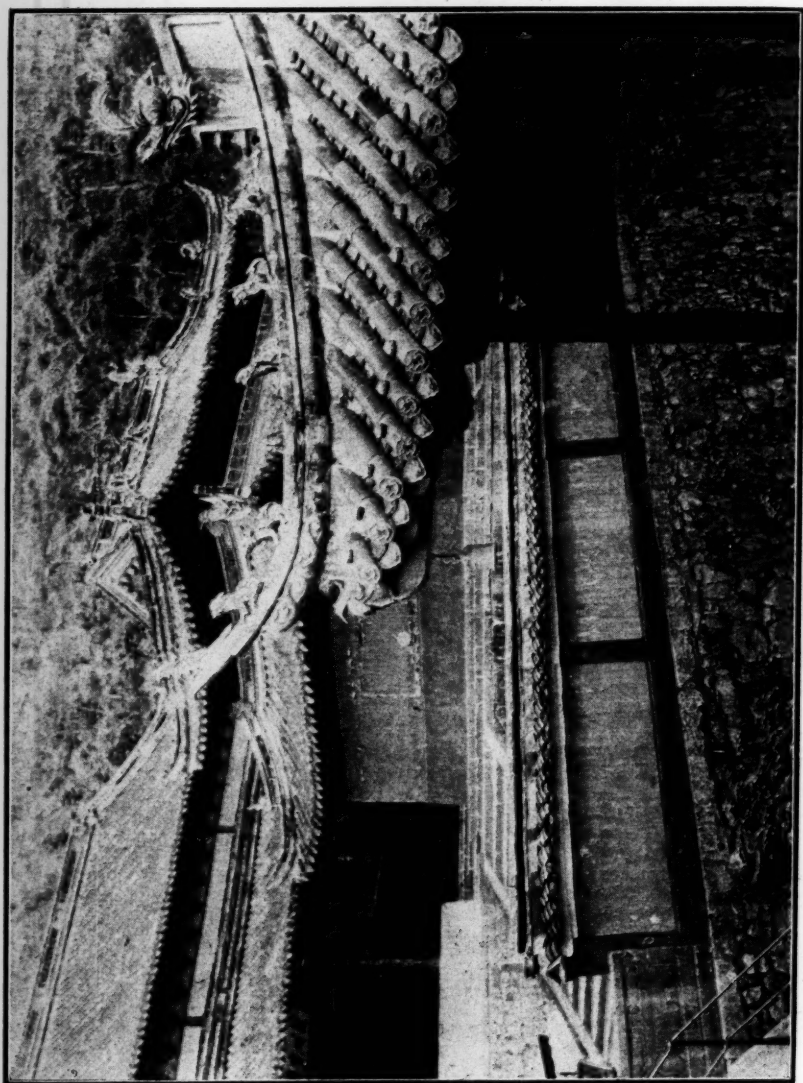
On the third day we teach them to make the ears, eyes, mouth, claws and anything else necessary to complete the animal. We continue singing the songs and by the end of the third day they are fairly well committed to memory. When the animals are completed they are given to the children with instruction to care for them well, for their mothers have spent much time and care in making them. The joy with which they receive the toy fully repays one for all the labor expended.

This form of class work makes a desirable approach to any form of teaching that one may wish to give in the home, for the mothers have come from many of the courts of the neighborhood and are ready to listen and will return till the work is completed. If you wish to continue the length of the class, the time of the sewing period may be shortened. This form of work is a splendid way of opening up homes and making friends throughout the cities.



MONASTERY OF THE "SOUL'S RETREAT", HANGCHOW.

Photo, R. F. Fitch.



TEMPLE ROOFS, NORTHERN MONASTERY, POOTOO.

Photo, R. F. Fitch.

and villages. These groups often form the center for Sunday school classes for the children, reading classes for the mothers or other forms of Christian work.

One Animal A Year

We teach them to make but one toy a year, or until the district is fairly well covered. This saves time in preparation and gives time to perfect the teaching methods as the classes continue. At the close of each class, paper patterns are given to each mother, in order that she may make more toys for the home. Each child needs to have one of his own. She is also asked to give patterns to all of her friends. By thus continuing the work throughout the year and spreading the ideas broadcast, the efforts of the project are more sure to take root in the hearts of the people and the ideas taught not so easily lost in the confusion of the mothers many household duties. Having the object in the home is also a constant reminder of the lessons taught and thus aids in the teaching process.

Having a new toy each year, produces an eagerness for our return. They often ask when we are coming to their place again and what we are going to make. Every mother knows how to sew, probably better than any thing else that she can do. This fact no doubt accounts for the popularity of this project, for we begin where she is most interested and efficient and gradually lead her into the vision we have for her future.

Others Uses for the Project

Teaching the mothers to make these toys in the homes is but one of the many ways in which this toy project can be used. Further suggestions are as follows:—

1. Hospital occupation. Hospitals are teaching the convalescing mothers to make these toys for their children to give to them when they return home. They also cut out paper patterns to give to all of their neighbors.

2. Evangelistic classes. Evangelists are teaching their women to make these toys in connection with their station classes as a part of the child training work. Such class work is particularly attractive for the village women.

3. Women's schools. Women's schools are teaching their pupils to make these animals as a part of their class work, training the mothers and Bible women to realize the value of pets and constructive play in the religious training of children.

4. Christmas sales. Churches are making these toys to sell at the Christmas season to aid in the philanthropic work of the church and to bring joy to the hearts of many children at this joyful season of the year.

5. Sunday school classes. Children are making Noah's arks and filling them with paper animals. The children are told how Noah loved the animals and how he loved and cared for them while they were in the ark. They are taught songs teaching the love and care of animals.

6. Girls' schools. Girls make them as a part of their sewing class work and take them home to their younger brothers and sisters or sell them at the Christmas sale.

7. Boys' schools. Boys make them in their manual training classes and sell them or take them home to their younger brothers and sisters.

8. Fathers' classes. Fathers could be taught to make wooden toys with their children in the home and thus form a desirable fellowship with their boys. Clay can also be used to mould animals with the same teaching values, but the work is less durable.

Try the Project in Your Community

This project is capable of being developed indefinitely for parent training, for child training and for teaching kindness to animals. Several of these animals which have been made by the mothers, with patterns for cutting and making, will be sent as samples for the beginning of such work to anyone who desires them.

Please send \$1.00 in stamps to cover cost and postage.

ADDRESS: Emma Horning, Ping Ting, Shansi.

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An Experiment in Religious Education

A. KEITH BRYAN

IN May, 1933, when the Baptist churches in Shensi became united with the Church of Christ in China, a Shensi Synod Religious Education Board was formed to co-ordinate the branches of religious education already existing in Shensi and to develop them along lines advocated by the General Assembly of the Church of Christ in China. The Rev. George Young of Sianfu was appointed Chairman of this Board and the Rev. M. C. Chu and myself secretaries.

When this Board met in the early autumn to discuss the program of work for the winter months, it was realized that one of the most pressing problems was illiteracy. Inquiries in our Shensi church revealed the fact that over 50% of our church members were still illiterate; the percentage of learners who were unable to read being as high as 75%. It was agreed, therefore, that the first essential was to organize literacy classes. The regulations for these classes were as follows:—

- (1) A local superintendent and teacher willing to undertake this work voluntarily and without remuneration.
- (2) The teacher, and if possible the superintendent, to be willing to attend a week's training class during which food would be provided free.
- (3) Each class to have a minimum of fifteen students between the ages of fifteen and forty-five.

- (4) A suitable building with tables, forms, a blackboard and chalk to be provided locally, also any lighting or heating required.
- (5) Students to pay for their own books and writing materials.
- (6) The curriculum to include:—the Farmer's Thousand Characters (4 books); short talks based on the Religious Life Readers; arithmetic; and singing.
- (7) For each class that conforms with the above regulations a grant of \$6 to be given; \$3 to be paid at the opening of the class and \$3 at the completion of the four month's course.

Owing to lack of funds it was necessary to limit the number of grants-in-aid to thirty. Careful selection of the places at which literacy classes could be run was necessary. This was done in consultation with leaders from each district. Special preference was given to country churches which had the greatest number of illiterates. When the selection had been made the secretaries visited each place to ascertain how the local people would react to such a proposal. The usual procedure was to go to the village church, meet the Christian leaders and make known to them the purpose of the visit; next, to visit, if possible, the headman of the village and win his interest and cooperation; finally to call together as many of the illiterate people in the village as were available. From the way in which their eager faces lit up when the proposal to start a literacy class in their village was made, it was evident the suggestion met a real need to which they were only too ready to respond. However, the proposal had its difficulties. In some cases it was difficult to find a suitable building; in others to find people willing to undertake this piece of voluntary service as teacher or superintendent; in still others there was fear that the \$6 grant would be insufficient to cover necessary expenses. But in two cases only was it impossible to discover ways and means of overcoming these difficulties, which necessitated the selection of different places.

Training classes for the teachers and superintendents were held in two different centres. Each class lasted for a week and included the following:—Devotional period each morning; talks on, "How to get students", "How to run a Literacy Class", "How to teach the Thousand Characters", "How to teach Religion"; and practical demonstrations of teaching methods, singing and games. Those who attended took it in turns helping in the kitchen and waiting at meals. A fine spirit prevailed throughout. On the last evening a special ceremony was arranged. A large map was drawn on the floor of the church showing the places at which literacy classes were to be started. On either side of the map seats were arranged for those present. At the commencement of the ceremony the building was in almost complete darkness, except for one small light. The service opened with the singing of "Jesus shall Reign", a hymn which most knew by heart. Then followed prayer and two short talks; the first on, "The darkness in which so many people live"; the second on, "Jesus as the light of the world". People were then invited to come to the table at the front in two lines. Each person in turn took a candle, lit it, and then returned slowly with lighted candle to his

original place. The darkened church became lit suddenly by many candles! Then standing with lighted candles they sang together a hymn, dedicating themselves to the task of being lights to win the people in their homes and villages to Jesus Christ. Finally each person in turn placed his candle on the map at the place where his light was to shine. This ceremony was most impressive.

Shortly after the literacy classes had been started the secretaries made a tour of inspection. The classes were in most cases larger than expected. It was good to see a roomful of twenty, thirty, and sometimes forty men and women who were just learning the joy of being able to read and write a few words; and to listen to the hearty way in which they sang. They were so obviously keen! The register showed the regularity with which nearly all of them came, even though quite a number had to walk each evening from neighbouring villages. The teaching, too, was better than had been expected. Suggestions made at the training class were being put into practice. Many of the classes had something of special interest connected with them. The following are a few concrete illustrations:—

At Seng Wang Chia, where several newly baptized Christians and a number of keen learners have been meeting together for worship in a home, the people were eager to have a literacy class but had no suitable building. The villagers met together and agreed to use a Buddhist temple just outside the village for the purpose. They also consented that it should be used for Christian worship. Services have been held there each Sunday ever since.

At Jen Ho Tsun, a small village in which most of the inhabitants are quite poor, there was keenness to have a class but an insufficiency of tables. For some years wood had been reserved to make a large wooden gate to keep bandits out of the village. It was decided that tables at which people could learn to read and write were of greater importance than a gate to keep out bandits; and the wood was, therefore, used for the former purpose. The students themselves subscribed sufficient money to hire a trained carpenter. Ten of the young men in the class acted voluntarily as his assistants. Thus twelve tables were made in a minimum of time and at a minimum cost.

In another village, Pa Li Tien near Fuping, the superintendent was often away from home. The teacher and students discussed, therefore, a form of self-government. They selected their own chairman and officers and had a fortnightly meeting at which any problem affecting their class was discussed. If the oil ran short, for instance, they decided amongst themselves what they should do about it. Similarly if anyone began to be irregular in attendance they decided at the next meeting what action should be taken.

In addition to the inspection of classes "rallies" were arranged at five different centres. These comprised the superintendents, teachers and students from five or six classes. When the day came they all turned out in full force. At the biggest rally, held at Fuyint-sun, two hundred and fifty people were present. For the first half hour there was a singing competition. Each class sang in turn two songs. Competition with others stimulated them to try and do better

themselves. Then followed a talk on, "The value of the Literacy Movement and the importance of maintaining in it a truly Christian spirit and influence". All had a meal together in the middle of the day. Those who attended were asked to bring their own bread. Soap and a little vegetable were provided locally. In the afternoon after some more singing there was another talk on, "Peasant Schools in Denmark." Finally before everybody separated a number of announcements were made relating to things noticed during the inspection and suggestions offered for the further running of the classes. The keenness and true spirit of fellowship manifested at these rallies made them well worth while.

Most classes had monthly tests arranged by the local teacher, but special arrangements were made for the final examination at the conclusion of the four months' course. Students were examined in the following subjects:—The Farmer's Thousand Characters, 50 marks; Religion, 20 marks, Arithmetic, 15 marks; Singing, 15 marks.

In order to pass the examination it was necessary for each student to obtain at least thirty marks for the Farmer's Thousand Characters and at least sixty marks for the full total. Four hundred and ninety two students succeeded in passing this examination. One of the questions at the examination was; "Write a simple letter to the Religious Education Board". The following is a translation of one of the letters written:—"My home is very poor. My mother and father are both dead. I went to Sianfu to earn my living by pulling a ricksha, but met with many difficulties because I could not read. Last year I heard that a literacy class had been started in my home village, so I went back and joined the class. Now I have read for four months and feel I have received great benefit. I am unable to express my gratefulness". The man who wrote this letter is twenty-three years old and has never been to school. In the examination he obtained 99 marks out of 100, the highest mark obtained by any student.

Graduation ceremonies were held at different centres. These commenced, if possible, with music played by a local Chinese orchestra. Singing was confined throughout to songs which had been learned at the literacy classes. "What should students do after they have graduated"? was the subject of the first talk. It was based on pictures illustrating the various duties of a graduate student. The first picture depicts a graduate reading a farmer's newspaper, from which he obtains useful information which enables him to improve his crops. The second picture is of a family gathered together for family worship. The father, who has learned to sing at a literacy class, is teaching the other members of his family. The third picture is of a small farming exhibition arranged by graduates and held in the local church. By means of this exhibition information re improvements in farming are passed on to large numbers of local people and a splendid opportunity is offered for evangelistic work. The fourth picture depicts a group of graduates sweeping away snow in a main thoroughfare in their village.

The aim of these pictures, as of the talk, was to show that students who have graduated from a literacy class should not only benefit themselves from their ability to read, but that they have a responsibility to perform towards improving their home and village life and of extending that influence to an even wider area, so that all in their district may benefit through their ability to read and willingness to serve.

A simple constitution for the forming of a Graduate Students' Fellowship was then outlined. It was not intended that all groups of graduate students should necessarily adopt this constitution in its original form, but that it should be used as a basis for discussion and be adapted according to local requirements. The constitution was as follows:—

Name.—Village Literacy Class Graduate Students' Fellowship.

Purpose.—(1) To maintain friendly relationships with fellow-graduate students; (2) to advance in knowledge and develop in ability to serve; (3) to be of service to one another; (4) to be of service to society.

Members.—All graduate students, whether men or women, who are willing to conform to this constitution are entitled to join the Fellowship.

Membership Fee.—Ten cents (silver) per annum.

Regulations.—No gambling; no smoking of opium; no getting drunk; no forming of any band to injure any person or persons; no absence from meetings of the Fellowship without adequate cause.

Activities.—1. Literary; to encourage continuance of reading in such subjects as religion, hygiene and agriculture. 2. Social service; to encourage doing things for others such as teaching in a literacy class, village administration, care for widows and orphans, the promotion of hygiene and the prevention of disease etc.

Officers.—1. Chairman to supervise all meetings and activities of the Fellowship. 2. Minute secretary and treasurer combined to keep a record of the Fellowship meetings and other activities. 3. Literary secretary to select topics for study and arrange and supervise discussions. 4. Social service secretary to initiate and direct the various forms of social service.

Fellowship Meeting.—The Graduate Students' Fellowship is to meet once a week, each meeting of the Fellowship to include the following:—1. Singing. 2. Reports (To be given by members re books read or forms of service undertaken). 3. Address (To be given by someone specially invited or by members of the Fellowship who are to be encouraged to practice short talks in public). 4. Discussion.

Monthly Report.—A monthly report of the activities of the Fellowship to be sent to the Religious Education Board. (It is hoped that it may be possible later for the Religious Education Board to issue an occasional and simple bulletin giving news received from different Fellowships in order to keep them in touch with one another and also to act as a stimulus to them.)

In the afternoon talks were given on Hygiene:—1. Cholera, its causes and means of prevention. 2. The Danger of Flies. These talks were practical, gave much useful information and a number of definite suggestions re the prevention of disease. Students were urged to take special care during the summer months and to pass on the information they had gained to others. Several simple books on hygiene were introduced which graduate students could read for themselves.

At the conclusion of this meeting all went out to a large open space for "Sports." Large numbers of spectators gathered round. The races included the following:—writing and arithmetic competitions; three-legged, relay and obstacle races; tug-of-war etc. Each class was asked to select a representative for each race. Points were given to the winners and the three literacy classes that gained most points were awarded small prizes. These races caused much excitement.

At two of the larger centres it was possible to arrange for a cinematograph in the evening. Special agricultural films prepared by the University at Nanking had been obtained for the occasion. The films illustrated the progress made in western methods of farming through the introduction of machinery and showed many modern improvements. The films were instructive, full of interest and caused much amazement to many present who had never seen a cinematograph before.

The final ceremony at which certificates were presented to graduates took place the following morning. A talk was given on the "Relation of Religion to Everyday Life," showing how God is the source of our life and all we have and use, and how essential it is, therefore, that religion should be closely related to everyday life. It was specially emphasized that the thing of greatest value in connection with the literacy classes is not the fact that large numbers of men and women have learned to read and write etc., though this is in itself of great value; but of even greater value is the real spirit of service that had been manifested by teachers, who had given freely of their time and energy to help others. It was the spirit of Jesus Christ who came "not to be ministered unto but to minister" and to give his life for others.

The following are two concrete illustrations:—

1. The teacher at Shang Ma was so poor that he hadn't sufficient money to buy himself a hat in the cold weather. Yet he gave two hours daily for a period of four months without remuneration. This spirit of unselfishness so impressed the students that they decided to buy their teacher a hat. The teacher heard about it before the hat was bought. Much to the disappointment of the students he refused to let them use the money to buy him a hat and insisted that they should use it to buy oil for their lamps. The students were not to be beaten! So they collected money the second time and bought the hat before the teacher could stop them.

2. The teacher in another village, when asked whether he was willing to do this bit of voluntary service, expressed a willingness to try, but he was not very enthusiastic at the time and no one thought he would continue long. However, when once he started he became more and more keen, so much so that when a couple of months later he fell ill and could scarcely walk he still insisted on taking his class as usual. This greatly impressed his students. This bit of voluntary service seemed absolutely to transform him. He has become a new man, and through him other members of his family have been influenced too. This Spring he was baptized together with his mother and a younger brother and sister.

That the spirit of unselfishness and service manifested by the teachers has to some extent been caught by the students is illustrated by the following:—

1. At Jen Ho Tsun there was a paralysed widow, who lived alone, and went about on her knees from house to house begging. The literacy class discussed what they could do for her. They decided to take it in turns going to her house to draw water, sweep the courtyard, etc. They also provided her with food and at the Chinese New Year with clothes. She is the first student to enrol for the literacy class, which it is hoped to hold in that village next autumn. Graduate students have promised to take it in turns to fetch her to the class and take her back.
2. While the country farmers have benefited greatly by the irrigation scheme, which has recently been carried out in Shensi, much inconvenience has been caused to travellers by small canals opened up by local people over which there is no adequate means of crossing. The students of the literacy class at An Lo Tsun have helped to obviate this difficulty by building small bridges. The stones and necessary material were bought by the villagers but the work was all done voluntarily by students.

News has already been received that ten Graduate Students' Fellowships have been formed. Others are expected to be formed after the wheat harvest. One Fellowship reports that they have repaired the road through their village, another that they are running a school for children during the summer months. It is, therefore, to be hoped that the spirit of service will continue and be developed.

I am convinced that the emphasis put from the commencement of the classes on the need for the practical expression of Christianity in forms of service has been of value. It adds enormously to the value of a literacy class if the students not only learn to read and write, etc., but catch from their teacher the spirit of service and sacrifice which will enable them to live lives of usefulness in their home, church and village. That the literacy classes should be run by voluntary workers is, in my opinion, of vital importance. For the future of the Church in China, which is likely to depend more and

more on voluntary workers, I feel work of this type has a real contribution to make, quite apart from the value gained by increasing the number of literate people.

Statistics 1934

Original number of students	944 (42.4% women)
Number of students examined	593 (40% women)
Number of students who graduated	492 (39% women)
Graduate students who are church members	102
Graduate students who are learners	288
Graduate students who are non-Christians	102
Percentage of students who graduated ...	52.1%

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Our Book Table

THE CHINESE RENAISSANCE, HU SHIH; *University of Chicago Press, Chicago, 1934. 110 pages.*

Dr. Hu Shih presented the various chapters of this book when he was the Haskell lecturer at Chicago University in the summer of 1933. The original title was "Cultural Trends in Present-Day China."

Dr. Hu is well-known both in China and America and is highly esteemed for his penetrating thought and his fearlessness in applying new ideas to ancient conditions. China's present chaotic state, which seems to many most alarming, is characterized by Dr. Hu in the following sentences. "What pessimistic observers have lamented as the collapse of Chinese civilization, is exactly the necessary undermining and erosion without which there could not have been the rejuvenation of an old civilization. Slowly, quietly, but unmistakably, the Chinese Renaissance is becoming a reality."

In his "Types of Cultural Response" he draws comparisons between autocratic rule in Japan and democratic rule in China, as affecting political and social reformation. China's type of cultural response Dr. Hu calls "diffused penetration," the faults of which he finds patent in his country. Such a process he thinks "slow, desultory, sometimes blind and indiscriminate, and often wasteful because much undermining and erosion are necessary before anything can be changed. And the most apparent defect is that, without centralized control, such big undertaking as militarization, political reformation, and industrialization on a large scale, cannot be easily achieved." There are also advantages in this system because it is evolutionary and gradual.

Dr. Hu feels the time has passed for blind appreciation of western civilization. China now needs to consider, weigh and choose. An interesting chapter tells of the birth of the new national language for China, in which Dr. Hu had a leading part.

In China we have perhaps already heard many of the statements of this book, particularly those of the last chapter on "Disintegration and Readjustment," but Dr. Hu has stated his argument under these heads in a striking manner. One paragraph sums up many outward changes, and though these changes have taken place only in the cities the hinterland is bound to be affected. "And the rapidity of it all! Within my own life, I read all the beloved novels by lamps of vegetable oil; I saw the Standard Oil invading my own village, I saw gas lamps in the Chinese shops in Shanghai; and I saw their elimination by electric lights. In the field of locomotion, I traveled in sedan chairs, wheelbarrows, and small river boats rowed by men; in 1904 I first saw the streets of the International Settlement in Shanghai crowded at night by sedan chairs carrying beautiful singing girls hurrying to their calls; the horse carriage was then the fashion in Shanghai, the most modern city;

I saw the first tramway operated in Shanghai in 1909, and wrote a poem protesting against its dangers to the ricksha. My first trip on a steamship was when I was only two years old, but I never rode in a motor car before coming to the United States in 1910, and did not travel in the air until 1928. And my people have traveled with me from the vegetable oil lamp to electricity, from the wheelbarrow to the Ford car, if not to the aeroplane, and this in less than forty years' time."

Changes in Chinese education are radical and go deep into the lives of the people. "The new education which began with the founding of new schools throughout the country produced changes far more revolutionary than its moderate curriculum would seem to warrant. It is revolutionary when it is compared with the meager content and narrow extent of the old village school. The old education was purely classical and literary, and was intended only for those who were to take the literary examinations and to become officials.

... But the new education, however inadequate and bookish, was meant for everybody who came to take it; it was planned as education for citizenship. The content has become so different that a new world, far more interesting and far more intelligible than the moralizings of the ancient sages, is brought within the comprehension of the average boy and girl." The rise of the legal profession is something new for China; woman is gaining a new and more balanced status.

Dr. Hu's book will probably give Westerners an overly-optimistic view of China because in the Occident changes are wrought with more speed and under higher pressure of custom and education. He has stated the facts of China's position and hopes. We should remember that he writes of his country's renaissance as in process of becoming, not as an accomplished achievement. G. B. S.

AUX PORTES DE LA CHINE. *Les missionnaires du seizieme siecle: 1514-1588.* 1933. xxvii, 285 pp. \$4.00

LE FRERE BENTO DE GOES CHEZ LES MUSULMANS DE LA HAUTE ASIE (1603-1607). 1934. vi, 167 pp. \$2.60.

Both books are by Henri Bernard, S.J. and are for sale at the Procure de la Mission de Sienhsien, Race Course Road, Tientsin.

These are the first two volumes in an important series of monographs on the early Jesuit mission in China. The author of the series, Father Henri Bernard, is a French Jesuit already known as the writer of several valuable articles in French and of a short paper in English in *Bulletin No. 8 of the Catholic University of Peking*, "Whence the Philosophic Movement at the Close of the Ming (1580-1640)?"

Father Bernard's interest centers on the personality of the great Ricci and on his relation to the Chinese thought of his period. The first, preliminary volume, the title of which, translated, is: *At the Gates of China. The Missionaries of the 16th Century: 1514-1588*, sketches the developments prior to the time when Ricci took the lead. It introduces us to a very large number of relatively unknown sources in Latin, Portuguese, Spanish and Italian, numerous extracts from which are translated.

The first half of the volume tells the story of the 67 years between the first arrival of the Portuguese in China in 1514 and the first entrance of missionaries into the interior. Of this long period we usually hear only one episode, St., Francis Xavier's landing and death on Shang Chuan island in 1552. F. Bernard repairs the injustice done to those who had the courage to try and fail, by telling us of their numerous attempts to enter China; in this connection he says a good deal about non-Jesuit missionaries. He gives us the background and the reasons for these failures in a description of the closed-up condition of China which the Portuguese found on their arrival, of the piracy of the Portuguese adventurer-merchants, and of the Spaniards' dreams of taking the place of the Portuguese and of conquering China.

The second half describes fully the seven years (1582-1589) of the first Jesuit establishment in the interior of China, at Shaoch'ing, then the capital of the vice-royalty of Liang Kuang. This is the period during which Ruggieri was the prominent figure; the real leadership, however, was provided from a distance by his superior Valignani, and Ricci was by his side as a junior colleague since 1583. Some of the characteristics of the later Jesuit mission appear from its very beginning: the making of contacts with the officials and literati, the winning of their interest by scientific curiosities, and evangelization through books. The precariousness of official favor was apparent from the first, but the detailed account here given of the situation fails to suggest any other means by which the Jesuits could have obtained permission to stay in the interior.

The second volume to appear, *Brother Benedict de Goes in Mohammedan Central Asia (1603-1607)*, deals with a particularly romantic episode in the history of Jesuit missions, the journey of the lay brother Benedict de Goes, a Portuguese, from India through Afghanistan, the Pamirs and Turkestan to Suchou in Kansu, where he died.

At the end of the 16th century European maps still showed, north of the China discovered by the Portuguese, Marco Polo's Cathay. The Mohammedan traders who had the monopoly of the caravan route through Central Asia continued to use the names found in Marco Polo. And the Europeans did not realize that Cambaluc of Polo and of the Mohammedans was the same as Peking of the Portuguese. The Mohammedans affirmed that there were many Christians among the Cathayans (they did not distinguish between non-Moslems), and so it was the duty of the Christian missionaries to settle the question of the existence and the exact location of these long lost brothers. This question was fully answered by Benedict de Goes. After an extraordinarily difficult journey, he reached Cathay to find it was China, and before he died in Suchou he saw the Chinese Christian sent to him from Peking by Ricci.

Father Bernard has included this subject in his series because of its connection with Ricci's pioneer labors on the geography of China. We usually think of Ricci as of the man who, through his famous map, revealed to the Chinese the geography of the rest of the world. F. Bernard shows that Ricci, by his study of Chinese descriptions of the country, and by his determination of latitudes and longitudes, laid the basis for all scientific knowledge in the West of the geography of China. Even before he came to Peking he surmised Cathay to be no other than China. When he reached Peking for the first time in 1598 he became sure of it. But he was not believed, until Benedict de Goes proved him to be right.

Of the two volumes here very inadequately reviewed, the first is to appear in English translation at the French Bookstore, Peiping. The materials for Brother Benedict's Journey are already available in English in Yule's *Cathay and the Way Thither* IV: 198-254, where Ricci's account is given, and in C. H. Payne's *Jahangir and the Jesuits* 126-162, which translates an old Portuguese account. The whole story of Benedict de Goes has been ably summarized in C. Wessels, *Early Jesuit Travellers in Central Asia 1603-1721*. Ph. de Vargas.

FACING CHINA'S SOCIAL ILLS

SOCIAL PATHOLOGY IN CHINA. Herbert Day Lamson. Commercial Press, Shanghai. Mexican \$4.00.

It is not often that as a reviewer I feel inclined to urge that a book prepared as a source and text-book for Chinese college students should be read by missionaries also. For such diverse uses, however, I most heartily recommend this volume, the fruit of six years of study and teaching. This I do, not because I expect or advise everybody to agree with all the criticisms or suggestions given therein, but because its contents will, if perused carefully,

most certainly start creative thinking. It will enable both students and missionaries to understand better the problems of making a living, maintaining health and revamping the family in China—into many aspects of which problems this volume, in over six hundred pages, goes into with a wealth of detail.

This study illustrates in a special way that cross-fertilization of ideas and methods of social reconstruction which take place at those points where members of different racial and cultural traditions and practises intermingle and share knowledge and experience. On the one hand it is urged that so far as western concepts and methods bear upon their social ills the Chinese should, after understanding them, make a rigid selection of those promising to help find solutions, which will probably be different from either those obtaining in China's past or in the present of the West. On the other other hand it is pointed out, that China has an obligation to help build up a better way of associative living; a clamant need with which, of course, both East and West are vitally concerned.

The author makes many valuable comments that are all his own. But this survey, for such it is, is marked not so much by originality of thought—he is somewhat inclined to conventional approaches—as by comprehensiveness of scope. Mr. Lamson has browsed widely in the material bearing on these social issues and selected wisely therefrom. Sometimes he compares China's social ills and issues with those elsewhere. One of the most significant features of this book is the very considerable proportion of references to and quotations from Chinese research work on the problems treated. The Chinese mind is awake as to their significance and menacing aspects. Then, too, not only are the views of experts utilized but the results of original case studies in China which give also the views of the victims of the situations reported, sometimes by students. The analyses and comments are, in consequence, both objective and subjective. Much of the Chinese material thus utilized has passed under this reviewer's eye. But the amount thereof incorporated in these pages has deepened my original impression of the widespread and careful attention being given by Chinese students to China's social maladies and maladjustments. For missionaries to realize the earnest searching going on in this field by Chinese would help them understand how assiduously many of the latter are striving to lay the foundations of a better social order.

It is true that none of the results of research into China's social problems—poverty, housing, leprosy, venereal disease and inharmonies of family life, to mention only some of those analysed—reveal more than what has been discovered by investigation into a few patches of the diversified and complex life of China's myriads. Yet to study the gleanings of these patch-investigations is to see the problems more clearly. It reminds one forcibly, for instance, that none of these social ills can be cured through an individualistic evangelism alone. Only by evangelized people doing tremendously hard work can solutions be found and experiments towards a better associative living be set going. It needs good people to find genuine cures for social ills; but individual goodness unless it is harnessed to strenuous effort will be good for nothing in the face of these stupendous ills.

It is not my purpose to discuss at length the points in this stimulating volume. Many aspects of the ills analysed are not peculiar to China. My suspicion that rural dwellers are somewhat better housed as regards space than urbanites was confirmed by the data thereon in this book. As regards its careful discussion of prostitution I wonder why no reference is made to Russia's progress against that evil. The experiment going on there has gone forward sufficiently to have significance for other countries. The reference made to the damaging effects of prostitution upon the family is fully justified. But that is not the most damning count against this anti-social antiquity. It menaces the family, which is bad; but it commercializes and destroys the women trapped therein, which is much worse. Russia is putting them back into social and economic life. The discussion of family life in this book reflects the chaotic state of thought thereon throughout the world, but does not recognize that when it comes to the standardization of the personal emotional life a much more

complicated situation is involved than in the case of social obligation for the creation and care of new members of society. The discussion of contraception, in this connection, is very satisfactory and its promotion urged, with due attention to all its knotty issues and the many contradictory convictions thereon. Mr. Lamson holds that some scientific method of restricting China's increase in population *must* be adopted. How to promote a wise dissemination of such knowledge is one of the immediate challenges in China.

To read this book is to realize that all China's social ills are staggering in proportion, that no more than the fringe of any of them has been touched as yet, and that adequate reform thereof will take much time, thought, and spirit-testing effort. To strive to cure them offers tasks to aspiring Chinese youth worthy of their brawn and brain! Beginnings towards solutions are evident in all the spheres of life treated, some being more advanced than others. But they are still only beginnings. It is encouraging, nevertheless, to read a volume which like this one, indicates that real understanding of these problems is rapidly increasing.

The detailed contents, lengthy index and well-selected bibliography will all help readers of this volume to use it readily and delve further into the social issues outlined if they so desire. Those who speak on social problems in China will find much grist for their mill therein. It is the best survey I have noted of China's social ills, researches thereinto made in China, material for informing discussion thereof and footholds for further advance towards their cure.

CHINA'S FOREIGN TRADE. *Ho Ping-Yin, Director, Bureau of Foreign Trade.*
Mexican fifty cents.

Platoons of statistics march through this eighty-eight page pamphlet. But with them go explanations that enable even the non-expert in currency, trade and world economics to read and understand. The state of world trade and the effect of the depression thereupon is first unrayelled. Most of the pamphlet is given up to the state of China's foreign trade in the second half of 1933. In general China's foreign trade has declined though there was some decrease in China's adverse balance of trade in the period under review. This unfortunately, however, was due more to a decline in Chinese purchasing power than any satisfactory increase in exports. Both exports and imports were reduced by 20 percent as compared with 1932, this decrease in imports being due to decrease in Chinese purchasing power. The economic depression in China was still more aggravated during 1933. It is tantalizing to note that with probably about half of the Chinese living near the margin of subsistence (our comment) China is troubled with overproduction of agricultural goods. Agricultural production was very favorable, it is reported, but this meant increased hardship for the farmer owing to fall in prices. Lack of transportation is one of the causes for this. It is interesting to note that though the Chinese masses find it hard to get enough food exports were largely made up of food and that cotton and rice were both imported in large though somewhat decreased quantities, even though more plentiful than in some years. Several times it is admitted that China's industrial development is still retarded. For a gradual and healthy expansion of foreign trade it is suggested that the "revival of rural economics and a hastening of the process of industrialization" are essential.

THE JAPAN CHRISTIAN YEAR BOOK, 1934. *Issued by The Federation of Christian Missions in Japan. Published by Kyo Bun Kwan, Ginza, Tokyo. Price in Japan Yen 2.50*

Unlike its counterpart issued in China this Year Book contains a missionary directory, statistics and necrology. In addition there are thirty-two chapters, 37.8 percent of which are written by Japanese. Two of these chapters deal with work in Formosa. Two main emphases run through the volume. First, the crisis through which Japan is passing. Second, the tasks that still confront the Christian forces. Statistical approaches to this latter problem

are easier in Japan than in China, where as yet general statistical information is quite scant on most subjects. The chapter dealing with Japan's "International Relations in 1933"—the entire issue covers that year—is illuminating. Interestingly enough it deals more fully with international problems and touches with obvious scantiness relations with China. This disappointed us as a somewhat franker outline of the latter relationship seems urgently in order. This chapter indicates clearly Japan's fears and feelings anent her present position in world relationships. The chapter on "A Survey of the Thought Movement in Japan in 1933" is nothing less than startling. Much included therein has already been made public piecemeal. Put together as it is here it reveals a national mind that resembles a volcanic crater wherein many vents are already hissing anyone of which may start a titanic upheaval ere long. So violent are popular feelings against politicians and capitalistic demagogues that terrorism is apparently accepted as the logical way out. This explains why relatively light sentences were given to assassins. All four chapters in the section on "Japan Today" lay bare this troubled state of Japan's mind. To read should give better insight into that mind.

Most of the chapters deal with Christian work. The Church. Social Welfare, Religious Education, and reports of ten Christian organizations are all analysed. The depression in mission funds has hit Japan heavily. We note with interest that the Methodists are starting a Laymen's Movement to meet this situation.

Since Japan and China are not only contiguous but are also entangled in many issues and the Christians in both countries should be closer together than they are, we recommend Christians in China to read this Year Book carefully. It is one of their duties as agents in promoting understanding and goodwill.

LABOR FACT BOOK (2). *Labor Research Association, 80 East 11th. St., New York City; 1934. International Publishers' Co. Inc. U.S.\$2.00.*

The Labor Research Association was founded in 1927 for the purpose of making enquiries and publishing the results of studies on social, economic and political questions in the interests of the Labor Movement. A series of six books in the Labor and Industry Series attest that the aim has been carried out. "Labor Fact Book" (2) 1934 follows "Labor Fact Book" (1) 1931. It is intended to supplement the facts contained in the earlier book, examining new features which have appeared in the interim. It is a book of reference in small form. The present volume contains chapters on the Economic Crisis in the United States, Capitalist Program for the Crisis, Workers' Conditions in the Crisis, the Negro, Farmers in the United States, Fascism, Preparing for the Capitalist War, the Soviet Union. It constitutes an illuminating document of current history for those who, isolated from a personal observation of new developments on the North American continent, wish to know for themselves how far the content of the codes of the N.R.A. are doing what the original words of the text of the law seemed to portend. For example have the codes abolished child labor in the United States? "Labor Fact Book" (2) gives just this type of information.

To answer the question raised, "Child Labor has not been ended by the National Recovery Administration"... "The National Child Labor Committee estimates that 100,000 children under sixteen have been removed from industry since the adoption of the N.R.A. codes. But out of the nearly 700,000 children under sixteen gainfully employed in 1930, about six out of every seven jobs have not been affected by NRA codes. No code applies to the half million children in agriculture, nor to the nearly 50,000 in domestic service. The newspaper code does not prohibit employment of children before and after school hours: half a million children are employed as carriers or "sales boys for newspapers." There are those who would, nevertheless lay a considerable stress on such as have, presumably, been eliminated, namely those who worked an eleven-hour day in some states—and an eleven-hour night—in cotton mills. The roar of the machinery in a cotton mill is the nearest approach to a tradi-

tional hell which may be found, in the opinion of the reviewer, who is prepared to rejoice that some children have been relieved from this particular form of slavery though the process may not be complete.

The San Francisco longshoremen's strike of recent memory has puzzled many who have not been able to read between the cable lines. It has irritated even some who have been academic supporters of labor. "What does labor want? Under the codes they have more than they ever had before. They have under section 7 (a) and (b) the right of free association: a shorter working week: a minimum wage." When a Britisher, who has grown up through a generation of acceptance of the right of association, ventured to remark that it was strange that this fight was not yet won in America, as witness the Pacific Coast and other strikes the reply was, "But the codes give that right." But do they? Have they? Not if the "Labor Fact Book" is to be believed. Admittedly it comes from a source with an axe to grind, but in its factual material it is not likely to be wrong. And in any case, on the reviewer's table as these words are being written is a volume of nearly 400 pages entitled "International Survey of Legal Decisions under Labor Law, 1932," published by the International Labour Office in 1934 for the eighth successive year, which contains proof that it is not what the law says, but how the courts and authorities interpret it, which in the long run determines what the workers will get.

How is the National Industrial Recovery Act administered? "Labor Fact Book" says, "There are five main boards including the Labor Advisory Board to study the effects of code provisions on labor and supervise labor provisions; the National Compliance Board to enforce the codes; the National Labor Board to mediate and arbitrate labor disputes." But in practice "the National Labor Board has no power to enforce its rulings: cases of companies refusing to comply are merely referred to the National Compliance Board or the Attorney General. Experience to date has proven this disposition merely a whitewash of the case and a complete victory for the employer." "The outstanding test of Section 7 (a) (the right to organize and bargain collectively through representatives of the workers' own choosing) was in the Weirton Steel Co., Weirton, W. Va. where the workers struck demanding recognition of their union. The chairman of the Company informed the National Labor Board that it "could not submit to arbitration the settled policy of the company to maintain the open shop" The N.L.B. called the strike off without recognition of the union, announcing that the company had agreed to permit an N.L.B. election two months later. This period was used by the company to strengthen its company union, and it announced that only candidates chosen in a company-held primary would be eligible. The N.L.B. held this to be a violation of the agreement. The chairman of the Company wrote the chairman of the N.L.B. "We must consider any arrangement with you terminated"!! Despite N.L.B. threats of an injunction the election took place with the company men returned. Thus the right of election of free representatives, the fundamental of the right of association was denied, and the N.L.B. was powerless. Even the New York *Evening Post* admitted on February 7, 1934, "interpretations of section 7 (a) by General Johnson and General Counsel Richberg have turned that section into a guarantee of the open shop, a protection for the company union and an obstacle to effective unionisation."

But it is interesting to reflect that while the "Labor Fact Book" represents labor as resentful that the right of association still delays despite the codes, this fundamental is now being regarded as outworn and outmoded in the corporative state of Italy. In the Conference of the International Labour Organization of the League of Nations in Geneva, June 1934, the government representative from Italy denounced the liberal economic system and the freedom of association which was claimed within it. "So called freedom of association, he is reported to have said in *Industrial and Labor Information*, July issue, could exist only under a system of liberal, as distinct from a planned economy. The moment a co-ordinated system was adopted, the trade unions must be placed under a state. There was no social peace in a disordered economy or in a system not equipped with force and authority. Under the

corporative system in Italy there was a guarantee not only for the defence but also for the progress of the working classes. Only those, he concludes, who wished to ignore the truth could refuse to recognize all that Fascism had done for the Italian workers.

And in Germany, as "Labor Fact Book" records, under the totalitarian state trade unions have been disbanded and militant efforts on the part of workers to obtain their demands are precluded. Under the new German Labor Law effective May 1, all are to be loyal to the Fuehrer within the individual undertaking, and even though the Fuehrer and the employer be one and the same, justice, we are assured, will be done. Strikes are prohibited; collective bargaining has been abolished; the right to organize has been abrogated. Only so-called "confidence councils," or company unions, are to be tolerated, their leaders being appointed by the employers. Thirteen labor trustees appointed by the government for the larger districts have, according to "Labor Fact Book," the right to try workers who "through malicious agitation endanger labor peace within the shop, deliberately interfere with the management, or make frivolous complaints to the labor trustee." Labor trustees may impose fines or discharge workers for violation of the law.

Can it be that workers in the United States are wrong: is the right of association being fought for a generation late and when it is no longer desirable? . . . "Labor Fact Book" thinks not. At the same time this is not the only objective. "Labor Fact Book" takes the trouble to include a resolution of the Eighth National Convention of the Communist Party of the United States, April 1934. The struggle of the working class is developing into a conscious fight against the capitalist way out of the crisis . . . There are signs of the growing elements of the transformation of the economic crisis into a revolutionary crisis. The resolution reads in part

"The United States is most favourable for the establishment of Socialism. Its large scale concentrated industry and huge proletariat, its accumulated wealth and productive forces with the enormous supplies of raw material, provide the material basis for a quick change in the life and conditions of the country. If the workers will take power they will in a very short time radically improve the life of all toilers . . ."

What the codes and the Blanket code have done to bring down the wages, how the employers have nullified the intention of increasing employment by the shorter working week through speeding up and introduction of yet more labor saving machinery, and the other effects of the "New Deal" are also dealt with by "Labor Fact Book." Even if read with a realization of its source and purpose its factual material is nevertheless startling and challenging.

BUDDHISTS AND GLACIERS OF WESTERN TIBET, By Giotto Dainelli; Kegan Paul, Trench, Trubner and Company, London, 1933. Illustrated. 306 pages, with index and map.

Professor Dainelli, an Italian explorer, tells in diary form the story of his explorations among the huge glacier formations of Western Tibet. In 1913-14 he had been a member of an exploring party in these regions. His dream was to return there as head of his own expedition for an intensive study of a series of glacier valleys. This journey, undertaken in 1930, forms the subject of the present volume.

The whole equipment, organization and administration of such a journey had for years been worked over in the mind of the traveler, so that his re-iterated self-congratulatory expressions may perhaps be pardoned. He certainly thinks well of his plans and wishes his reader to be mindful of them at every turn of his path.

Professor Dainelli writes in a sympathetic and appreciative way of the Buddhists among whom much of his journey lay. His contacts with priests and lamas seem to have been interesting and usually pleasant. The Ladakhis of his caravan are his special pets and he frequently shows his admiration for

their endurance and faithfulness. There is nothing new in his story of the Buddhists. The lamas maintain their iron rule, as grim as the storm-blown heights and valleys where their lamaseries are located.

Professor Dainelli's exploration of the Siachen Basin, just west of the Karakorum Pass, satisfied the longings of his heart and his story shows in detail the difficulties of travel in the rigorous climate and difficult nature of those isolated valleys in High Asia. His book could have been written in a briefer and more interesting way, but he chose detail and this is doubtless what travelers who read will appreciate more than does the general reader. In comparison with books by writers like Sven Hedin his volume lacks much. A good glossary would have made it more easy to follow his frequent use of native vocabulary. G.B.S.

TAO-FONG MAGAZINE. Vol. I, No. 1. Mexican twenty cents an issue.

This is the first issue of a new magazine in Chinese published by the Mission to Buddhists of which Dr. K. L. Reichelt is director. Its sub-title is:—"Organ of the Christian Brotherhood Among the Religious Devotees in East Asia." This issue contains ninety-six pages. It will be published twice a year at first with the expectation that later it will become a quarterly. The material ranges over the devotional, religious and theistic subjects. One article deals with the "Christian Method of Meditation." One or two articles deal with life at the Institute near Hongkong. There is one picture of the Tao Fong Shan Christian Institute and another of a new chapel connected with the Institute which is in the basement of the residence of the Bishop of Victoria, Hongkong. An excellent magazine to put into the hands of Buddhist friends.

THE AMERICAN INDIAN. George W. Hinman. Fleming H. Revell Company, New York. U. S. Currency \$1.50.

The main aim of this book is to outline mission work among the Indians. In addition it suggests something of their culture, characteristics, customs and tendency to emotionalized religion. The idea that Indians—or some—had a concept of a "Great White Spirit" is shown up as erroneous. The book reveals in a way that should be at once humbling and gratifying the forked tongue of the White Man's message to the Indians—that course of action which made him a "blight" on the one hand, and that earnest Christian effort which made him a blessing on the other. The Indians were swamped by the White Man's civilization. Those who attempted to help the Indians from philanthropic or religious motives met a double-headed problem. How to preserve those aspects of his ancient life which made life worth living to him and how to graft so much of the new civilization thereon as would enable him to enrich it and live with those who had swept over his lands and life. Much heroic Christian effort is revealed in this story built on wide study of American and mission records, the latter often providing the only information available. Though the sins of White people against the Indians are great—to recall them is to be less of a thoughtless booster of all that is White!—and much they brought a handicap to the Indians yet, the author feels "it is still true that the cultural progress of the American Indian as a whole under the influence of Christianity is probably greater than that of other people, during the last century of Christian missions."

AN AFRICAN PROPHET, W. J. Platt; Student Christian Movement, London, 1934. 157 pages.

The prophet about whom this book is written was a black man named William Wadé Harris of the Grebo people on the Ivory Coast of West Africa. He had been under the influence of foreign missionaries from his youth. Bishop Auer of the Methodists, who died in Africa in 1874, influenced him when he was young and Harris spent part of his youth with the Rev. Jesse Lawry at

Cape Palmas. "With Auer's books and Lawry's teaching, Harris grew up in an atmosphere saturated with the fear of the Lord."

Harris was in sympathy with various attempts of his people to change their political status. Finally, he was thrown into prison. "And there it is that his prophetic story begins. Despondent, alone, with his background of Bible knowledge, having struggled for liberty for his own little people, and been defeated . . . How like those Hebrew prophets of whom he was possibly reading! . . . The oppression which his folks suffered brought out the desire for free speech and liberty. Transition in and around Liberia was undermining Old Africa. Is it any wonder that a prophet was born?"

He went out to preach God among his black neighbors and his work was greatly blessed so that years later foreign missionaries found a surprising number of those who understood the basal facts and beliefs of Christianity. Although no one had been there to conserve the work of Harris, still his teachings were followed. Later in Liberia the following was written of him; "He has a beautiful head, worthy of tempting an artist. He is really attractive . . . and what a character he must have been! Over seventy years of age, he still does hundreds of miles on foot, preaching without any great success to the people of his own country . . . yet he retains the same unshaken faith in his Divine mission . . . He is still feared by some for what they believe to be his supernatural powers . . . People recount instances when the punishments which he foretold have visited those who laughed at him."

Mr. Platt has presented the background on which Harris worked. He testifies that the spirit of the Harris Movement still lives. Harris prepared the way for others and though he preached in English he had the racial heritage of his hearers; "he had an individual experience of the fear of the invisible, which they felt."

The book is well written and is an addition to mission study literature on Africa. The intimate touches that the author gives hold our interest and give life to the people of the narrative. G.B.S.

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The Present Situation

CHINA'S EMERGING POLITICAL PURPOSES

A constitution embodies the political purposes of a country. China's emerging political purposes may be found in the "Revised First Constitution of the Republic of China" which is now in course of preparation by a Special Committee for submission to the Legislative Yuan, whence it goes to the Fifth Plenary Meeting of the Kuomintang and finally to the next session of the Peoples' Congress after which, if adopted, it will be promulgated. This document, which is based on the *San Min Chu I*, contains 187 articles.¹ It determines the form of Government in China—national, provincial, district (county) and municipal, treating in addition of education, economic welfare, financial and military affairs. While made up in the main of general principles it contains also some detailed regulations.

National sovereignty is vested in the "whole body of citizens" to whom also, the land belongs. The territory of the Republic, it is stated, comprises thirty areas and "such areas as originally held by China" which, presumably, includes Manchuria, not specifically referred to by name.

The fundamental equality of citizens is recognised in various ways. The races within the Republic are equal. All citizens are equal before the Law, as to opportunity to receive education, and as to the franchise which is based on age; in addition China's economic system is to aim at "securing for all economic equality and sufficiency."

1. For translation, see *China Critic*, August 9th, 1934.

The power of the people to participate in the Government is clearly indicated. The ultimate deciding power rests with the People's Congress which meets every two years; when not in session, the People's Committee, made up from delegates to the Congress, acts for it. The People's Congress elects or recalls the President, Vice-President, the Presidents of the Judicial and Examination Yuans and the Presidents and members of the Legislative and Control Yuans. In addition, the People's Congress may initiate principles of legislation and approve or reject a budget, a declaration of war, a declaration of peace, a treaty, a state of emergency and amnesty. The exception to this occurs when a nation declares war or attacks the Republic without previous declaration thereof, in which event, the President "may immediately order mobilisation, defence or declaration of a state of emergency." His action must, however, be subsequently ratified by the People's Congress. The President is also responsible for the Executive Yuan, both its appointment and dismissal being subject to his authority. In these two regards, at least, the President is given an increase of power over that formerly granted him. In all other cases the President's actions are subject either to some law or ministry.

"The term law, as used in the Constitution means," it is stated, "that which has been passed by the Legislative Yuan and promulgated by the President." The interpretation of the Constitution, however, is to be decided finally by the People's Congress or People's Committee on the basis of a written opinion prepared and presented by the Supreme Court. That suggests that any comprehensive law arising out of the Constitution will be subject to a deciding vote by the representatives of the people. This being coupled with their right to initiate principles of legislation gives the people power to decide what laws they will live under even though their elected representatives will not directly frame such laws. The People's Committee may not, apparently, initiate principles of legislation, though it may approve or reject matters similar to those on which the People's Congress acts and is the organ to receive and try impeachments, which originate in the Control Yuan. The actual recall of the President, Vice-President and the Presidents of the Legislative, Judicial, Examination or Control Yuans can only be effected in a session of the People's Congress. Except in the case of a military emergency, therefore, the power of decision on major national matters is in the hands of the People's Congress or Committee, the former being duly elected by ballot and Chinese citizens abroad being represented on both.

Interestingly enough, no person in active military service is eligible for either the Presidency or the Vice-Presidency. A certain degree of privilege is granted to the President and the members of the People's Congress and Control Yuan. "Except in cases of offences against the interior or exterior security of the State," the President "shall not be subject to criminal prosecution" while in office; and without the permission of the bodies concerned, the members of the People's Congress and the Control Yuan may not be arrested or imprisoned except when apprehended in *flagrante delicto*."

The Constitution does not seem to suggest anything in the nature of an absolute "liberty of the person." Thirteen "rights of the People" are listed, among which are seven having to do with the freedom of the person in connection with residence, change of residence, speech writing and publication, privacy of correspondence, assembly and association and of religious beliefs. That none of these are absolute is indicated by the fact that all run the possibility of being restricted in accordance with law. Such restrictions, however, "may be enacted only to the extent that they serve to safeguard the security of the State, to avert a crisis, to preserve the social order or to promote public interest." The range of these public rights or freedoms depends, therefore, very much upon political exigencies.

It would appear, however, that the three duties of the people come nearer being absolute than their rights. They are, that of paying taxes, that of performing public services and that of being "subject to the duty of performing military service to the State," all, of course, in accordance with law. Elsewhere, moreover, it is stated that the "army will be based on the principle of con-

scription" and that "the obligation of citizens to participate in national defence is to be determined by law." All of which seems to imply that the Government would have the power to mobilise the whole nation for military purposes if such action were deemed desirable. There does not seem to be any way whereby conscience might be the final arbiter either in matters of religion or military service.

Under the head of economic welfare a number of significant points are noted. Unearned increment on land is, by means of a land-value-increment tax, to be devoted to the public benefit. The State may regulate, too, the wealth of individual and private enterprises when they are considered to be "detrimental to a balanced development of the general economic life of the people." "As a general principle," it is also said, "all public utilities and other business of a definite monopolistic nature shall be operated by the State," though special permission may be granted to private citizens for this end. Productive enterprises are to be developed by labour and capital on the basis of mutual co-operation and assistance. Farm products are to be regulated as regards production and distribution and the State is to "develop rural economy, improve rural life and increase, by scientific methods, the efficiency of the farmers." One naturally wonders why the Constitution does not arrange for similar regulation of production and distribution of industrial and manufactured goods. However, the conditions of labour and their protection are to be the care of the State which includes the "special protection (of women and children) in accordance with their age and physical condition." (This does not seem to envisage any end to child labor.) Relief and solatium are to be provided for those who suffer in military or public service and "suitable relief (is to be given) to those who, through old age and bodily disablement are unable to earn a livelihood."

"The educational aim of the Republic of China shall be to inculcate and develop a national spirit and culture, to cultivate the morality of citizens, to train the power of self-government and increase the ability to earn a livelihood thereby building up a sturdy and well developed body of citizens." Children between the ages of six and twelve, and all over school age who lack an elementary education, are to be exempt from paying school fees and are to attend appropriate schools. While neither a maximum nor minimum is set for military expenditure, a minimum is set in the Constitution for educational appropriations namely, 15% of the Budget of the Central Government and 30% of the Budget of the local governments. Education for Chinese abroad is to be encouraged also. Finally it is urged that artistic, historic and cultural relics are to be protected and preserved by the State.

The powers and duties of each of the five Yuans are outlined. Interestingly enough, the people of the districts (counties) "shall, in accordance with law, exercise the right of election and recall of the magistrates and other self-governing officials." This right to recall officials is, therefore, seen first, in connection with the highest national officials and second, in connection with district officials. Similar powers, however, are not specifically granted municipalities (which may elect their own councils) or provinces.

RICKSHA REFORM IN SHANGHAI

In September, 1933, the Shanghai Municipal appointed a Ricscha Committee to study the entire system and make recommendations for its improvement. This action was due to a certain amount of public interest in and agitation about the deplorable lot of ricscha pullers. The Report of the Ricscha Committee was published in February, 1934. Its most thorough and painstaking investigation, uncovered a system of ruthless exploitation of public ricscha pullers. It revealed that brokerage in the monthly ricscha licenses had developed into a racket wherein licenses were sold at high rates. Some owners of licenses had a virtual and practical monopoly therein. Taking into account the average cost of a ricscha, also, it was made evident that owners thereof were earning enormous profits.

To improve the condition of the public ricscha puller was, of course, one of the main motives of this movement. It is interesting to note that this was a case of one group of the well-to-do scrutinizing the activities of another well-to-do class in their relation to a toiling group whose living was below the margin of subsistence though their toil therefor was of the toughest possible. While the movement aimed primarily to improve the conditions of a labor group the initiative thereto was not taken by the latter. The struggle which developed was one between the two former groups with labor somewhat passive though not entirely inactive. Indeed its activity in its own behalf grew somewhat as it came to realize what was going on. There were, of course, also certain abuses in the ricscha business which needed to be corrected in the interests of the public and the users of ricschas.

Out of this system revealed as so profitable to owners of ricscha licenses and ricschas, ricscha pullers (public, the private are in a class by themselves) received on the average for a month's pulling and after the ricscha rental had been paid, about \$9.23 a month when they worked every day. This latter they did not do. It was estimated that there are about four to five pullers to each ricscha available. Of owner-pullers there were very few noted. It appears, indeed, that on an average each puller works on about half the days in a month. There is "serious enforced idleness." It was calculated that there were about 40,000 men in the International Settlement pulling ricschas. There being approximately 2.67 dependents to each puller the total number dependent on ricscha pulling for a living would be at least 146,800. The average number of rooms per family was given as .9. These are all, of course, averages. Some of the pullers would, for various reasons, be better off than others, if *any* human being in such a line of work can be considered well-off. Contrary to the generally accepted opinion that a ricscha puller's life is necessarily short it was found that the average term of pulling for a group studied was 11.5 years varying between one and thirty-one years. Most pullers, however, serve a term of from 5-9 years. One explanation of the low average income is the high rental charged for ricschas. It was computed that the average percent of the gross earnings which went into ricscha rental was 47.5; in one case it was 65% and in another, the most favorable, 29%.

All the above shows that the ricscha business has become a very profitable racket. There may be other groups in Shanghai as badly off as ricscha pullers but none whose labor is more gruelling. The fact that they have not been organized explains, in part, why ricscha pullers have made no effort of their own to ease off the exactions of the ricscha racketeers.

The two major recommendations of the Ricscha Committee aimed to break up the racket in licenses by requiring ricscha owners to register and by setting a rental rate for ricschas nearer what is fair and just to the pullers. This latter they proposed to effect by reducing ricscha rentals from an average of fourteen Mexican dimes a day to eight, such a rate to be one of the conditions on the license of a ricscha. Six dimes (small money) less to pay per day for renting a ricscha could not, of course, mean a great accession of income but it would be enough to be appreciable.

The Shanghai Municipal Council hesitated a little about accepting this Report. It finally appointed a Ricschas Control Board, composed of P. W. Massey, chairman (he had been chairman of the Ricscha Committee also) and two Chinese to implement the Report. This Board gives full time to its task but will probably not be permanent. It is assumed that when the reforms recommended are in operation the S.M.C. can carry on the work of licensing etc. The Ricscha Control Board recommended one thing not included in the Report, namely a Pullers' Mutual Aid Association to which would be entrusted the welfare of pullers and for which funds would be secured by having the ricscha owners collect one small dime (seven cents big money) from the pullers to be paid into a bank before the owner received his license. This dime was to be one of the six saved for the puller by the reduction in rental. It was estimated that this might make available about \$160,000 or more a year for pullers' welfare. Later it was decided to make the one dollar a year license fee for

pullers a first charge on this welfare fund as most pullers could not pay the license fee otherwise. A permanent committee is in course of organization to take charge of this welfare fund, plans for use of which have not yet been very definitely worked out.

All this developed vigorous protest on the part of ricscha owners. Several moves were made to conciliate them. It was decided to reduce ricscha rentals in two "spasms," first from fourteen dimes to ten and then at the beginning of 1935 to the eight dimes as originally proposed. Incidentally there has been hints of reducing ricscha rentals even lower than that in the future. The ricscha owners still held out. The time for the enforcement of the new regulations was put back from August one to fifteen. Another small concession was made to ricscha owners and reduction of rentals lessened by about another seven and a half cents small money. The ricscha owners then registered and what looked like "war" was averted. Unfortunately each concession to the owners has meant a lessening of benefit to the pullers. As the matter now stands, and keeping in mind that each puller works about every other day on the average, the ricscha reform up to date benefits the ricscha puller about twelve and a half cents (small money) per day as a result of reduction of ricscha rentals, plus what he pays into the welfare fund which in any event does nothing to help meet his immediate and pressing necessities. According to the Ricscha Report as adopted another reduction of ricscha rental is to be made in January 1935. What the owners may do when that time comes and what the pullers may do if the reduction is not achieved is a matter for conjecture only. By that time the latter will probably understand better what is going on. In general public sympathy is with the ricscha pullers. Two things have been accomplished so far. First, the line of ricscha racketeers has been cut. Second, the recognition of the necessity of a juster rental for ricschas has been recognized.

It is generally recognized that the ricscha ought to be abolished. By that being impossible this reform has been set going. It is a move from the top to improve the conditions of labor. Up to date so far as pullers are concerned its benefits are potential rather than actual. The fact that the pullers will be organized (it is planned to give them representatives later on the Puller's Mutual Aid Association) may enable them to learn how to conserve what may be won and further improve their conditions of making a livelihood. Every claim of economic justice requires that they get all that has been promised them and much more. It is to be hoped that the public quickening of conscience that is back of the movement will grow and provide the pressure necessary to insure a deal to ricscha pullers somewhat nearer the square. This is a new deal for ricscha pullers that has promise in it though so far its code has not relieved materially the terrible economic pressure under which ricscha pullers toil.

MORRISON CENTENARY CELEBRATIONS

Apart from special services of commemoration held in nearly all the churches in Canton and Hongkong,—whether Chinese or foreign,—four gatherings of a more united nature were held in Macao, Canton and Hongkong.

The first was on the occasion of the annual meeting of the Kwangtung Synod of the Church of Christ in China, which this year was held in Macao in view of the Centenary celebrations. The fact that one hundred and twenty delegates came from all parts of the Kwangtung Province, to which Morrison in his lifetime had barely been allowed an entrance, and gathered together under the roof of a large Protestant Church in Macao, where his presence had been scarcely tolerated by the Romanists and a burying ground for his wife was secured with difficulty, was in itself significant of the tremendous change that a hundred years have brought.

The memory of Robert Morrison was brought to mind in many ways during the course of the Synod's meetings: the church used had recently been erected as a memorial to Tsoi Ah Ko, Morrison's first convert, and references were frequently made in addresses and discussions to his life, work, and influence. One afternoon was wholly set apart for a memorial service at the Protestant

cemetery. The little memorial chapel could hold only about one-third of the worshippers, the remainder sitting under the shade of the large trees around the entrance. The Rev. K. H. Chiu, D. D., conducted the service, and inspiring addresses were delivered by Mr. Y. L. Lay, General Secretary of the Canton Y.M.C.A., and Rev. Y. S. Taam, Moderator of the General Assembly of the Church of Christ in China. Mr. Lay, in giving an outline of Dr. Morrison's life and work, spoke very sympathetically of the many difficulties encountered by the great pioneer throughout his missionary career, making very touching reference to the sacrifices involved in family separations. At the close of the service in the chapel, delegates proceeded to the graveside, where all joined in singing "Jesus, Lover of my soul," translated by Dr. Morrison and sung at the last service conducted by him in Canton a few days before his death. The accompanying photo* was then taken as all gathered around the graveside. Dr. Morrison's grave is the one at the right-hand back corner; next to it is that of his wife, and next to that again, their son John.

On the 1st August, the actual date of the hundredth anniversary of Dr. Morrison's death, a party under the leadership of Rev. R. O. Hall, Bishop of Hongkong, made a pilgrimage to Macao, where they were joined by Mr. Herbert Phillips, British Consul-General of Canton and Macao, and Trustee of the Protestant cemetery where Dr. Morrison is buried. The party met at the memorial chapel where a short and impressive service was conducted by Bishop Hall, in which Rev. E. G. Powell (Union Church), Rev. C. D. Cousins (London Mission), Mr. Wat Lok Hing, and Mr. Herbert Phillips also took part. Following on the service the party proceeded to the graveside where Mr. Phillips laid a floral tribute on behalf of the British community in South China; Dr. Gibson and Mr. S. V. Boxer on behalf of the Directors and missionaries of the London Missionary Society; the Rev. E. G. Powell on behalf of the Robert Morrison Centenary Committee; Professor L. Forster on behalf of the Tyneside Community in Hongkong; the Rev. Paul S. F. Ts'o and Yimson Hsin-tsao on behalf of the Chinese Y.M.C.A., Hongkong. A wreath was also laid by Mr. F. J. Gellion.

On the same day a memorial service was held at Canton in the Morrison Memorial Hall at the Y.M.C.A. buildings. This Hall was set apart as a memorial to Dr. Morrison when the Y.M.C.A. building was erected in 1907, the centenary of Dr. Morrison's arrival in China. The order of service had been carefully arranged and printed along with the subject matter of the addresses, which were given by Mr. Y. L. Lay and Rev. Y. S. Taam somewhat on the lines of those already given at Macao. Mr. Taam dealt mainly with the relation of Dr. Morrison's work to the Chinese Christian Church of the past one hundred years.

The last memorial meeting, held at eventide on Sunday, 5th August, exactly one hundred years after Robert Morrison was finally laid to rest, took the form of a united open-air service conducted on the spacious greensward at Volunteer Headquarters in Hongkong. Those present were thoroughly representative of the community, including the Governor of Hongkong, prominent members of the business community, and a great body of men and women from all the Protestant churches, both foreign and Chinese, in Hongkong and Kowloon. The united choirs of St. John's Cathedral, St. Andrew's Church, Union Church, Methodist and the Chinese churches, were present, and the singing was accompanied by the band of the South Wales Borderers. The arrangements were excellent, the program was specially adapted to a gathering of both English and Chinese speaking worshippers, and as a thousand people, some in Chinese and some in English, raised their voices in the hymn "Jesus shall reign," singing together

"Peoples and realms of every tongue

Dwell on His love with sweetest song,"

one felt that Robert Morrison had not lived and died in vain.

*See Frontispiece.

Appropriate and inspiring addresses were delivered in Chinese by Rev. Wong Oi Tong of the Rhenish Mission and in English by Bishop R. C. Hall. Bishop Hall said that in this memorial service to Robert Morrison we were but giving concrete expression to our belief in the communion of saints, which in plain English meant that we believed there was a family fellowship of Christian folk with one another and with God, which continued beyond the grave. Robert Morrison was still one with us in the living family of God, and we were gathered together to help each other realize that he and we were still one in our life and work in the family of God. H. Davies

CONFERENCE OF CHINESE CHRISTIAN WRITERS

A conference of Chinese Christian writers connected with projects fostered by the Literature Promotion Fund was called to meet at Yenching University from July 9 to 22. Eleven writers responded, as follows: Miss P. S. Tseng, of Changsha, who was chosen chairman; Prof. N. Z. Zia, of Lingnan University, Canton; Prof. W. Y. Chen, of Fukien Christian University, Foochow; Dr. Quentin Pan, founder and editor of *Hwa Nien Weekly*, and now concurrently a Professor in Tsinghua University, Peiping; Prof. William B. Djang, of the Cheeloo School of Theology, Tsinan; Mr. Y. T. Wu, editorial secretary of the National Committee of the Y.M.C.A., Shanghai; Mr. T. H. Sun, editor of *The Christian Farmer*, Tsinan; and four from Yenching University, viz. Chancellor Wu Lei-ch'uan; Dr. Timothy Tingfang Lew (who was made vice-chairman); Prof. P. C. Hsü (who was chosen secretary); and Dr. T. C. Chao, Dean of the School of Religion. I was present throughout the sessions as representing the Literature Promotion Fund. All discussions were held in the national language of China.

Each day began with a devotional service, followed by a three-hour session, when a paper, previously prepared by some member of the group, was presented and thoroughly discussed. The evenings were given to informal conversations regarding various aspects of the problem of creating or distributing Christian literature and to the making of concrete plans for future work. The afternoons were left free for fellowship and recreation. Two major results were achieved.

The morning discussions resulted in a decision to issue a series of ten pamphlets, which might also be bound into a single volume, dealing with certain major issues in Christian thought in China. A general editor was chosen and it is expected that the pamphlets will become available before the end of the present calendar year. Their publication was entrusted to the Association Press. The following is a list of the titles of the pamphlets, arranged in the alphabetical order of the names of their authors:

- Chen, Prof. W. Y.: Christianity and the Problem of Sex.
- Djang, Prof. William B.: The Central Faith of Christianity.
- Hsü, Prof. P. C.: Christianity and Internationalism.
- Lew, Prof. Timothy T.: Contributions of Western Theology to Chinese Christianity.
- Pan, Dr. Quentin: Christianity and the Home.
- Sun, Mr. T. H.: Christianity and Rural Reconstruction.
- Tseng, Miss P. S.: Christianity and War.
- Wu, Chancellor L. C.: Christianity and Social Reconstruction.
- Wu, Mr. Y. T.: Christianity and Communism.
- Zia, Prof. N. Z.: Points of Emphasis Needed in Chinese Christian Thought.

The second, and I believe far greater result of the Yenching conference, was the binding together in new bonds of intimate friendship and cooperation of the twelve persons present. Writers, like musicians, are notable for their individualism, a quality vitally essential to creative work. Those who came together in July were no exception. But it became quite evident as the days grew that a silent process of fusing was taking place. Not only did mind stimulate mind, but a sense of our real unity and a new realization of the

power of working together for common ends, possessed the hearts of all of us. Fresh courage to face the overwhelming tasks which we saw ahead took hold of us as each came to know better the thoughts and hopes and desires of the others.

This spirit finally expressed itself during the closing days in the formation of a Writers' Fellowship, to be known as *Wen T'uan* (文團). Professor P. C. Hsü and Mr. Y. T. Wu were made joint secretaries of the Fellowship, the purpose of which is to promote an intimate interchange of thought and experience among its members. An occasional bulletin will be issued, as need requires, and will be supplied to the members in sufficient quantities to enable them to give copies to Christian friends with a taste for writing, with a view to extending the influence of the Fellowship to a wider circle and ultimately enlarging its membership. It was felt, however, that the membership should not expend too rapidly, lest the *esprit de corps* be weakened. The Fellowship will assume responsibility for calling future conferences of Christian writers, at such times and places as may seem best. D. Willard Lyon.

KULING CONVENTION

The annual Kuling Convention was held from July 29th to August 5th. The sessions were presided over by the chairman of the Convention Committee, Rev. J. J. Heady, Methodist Mission (English), Hankow. There was an early prayer meeting daily, followed by three lecture periods.

A Robert Morrison Centenary Service was made a feature of the evening of the first day of the Convention. Rev. E. Rowlands, of the London Mission, Wuchang, gave the address. He reviewed the outstanding incidents of the life of this first Protestant Missionary and shared with his hearers some of the inspiration he secured at the scene of Morrison's labors in Canton.

The invitation for the main convention speaker was sent to Dr. Leander S. Kayser, theologian of Hamma Divinity School, Springfield, Ohio, connected with the United Lutheran Church. Dr. Kayser was unable to come to China, but on his recommendation the committee extended the invitation to Dr. Kayser's fellow professor, Dr. P. L. Mellenbruch. The latter was connected with Hamma and Wittenberg for nine years and is now the pastor of the Third Lutheran Church in Springfield.

Dr. Mellenbruch preached both Sunday mornings, one sermon being entitled "Feet of Clay," the other "Crowns of Gold." These represented two aspects of human nature, its weakness and its strength when redeemed through the power of God. His congregation was pleased with his clear enunciation, and his mastery of homiletic method, as well as by the helpful content of the messages.

His series of lectures was entirely theological and covered "The Origin of Man," "The Nature of Man," "Man's Need of Salvation," and by special request an additional lecture on "The Psychological Relations of Body, Soul and Spirit." His afternoon devotional addresses had for their themes, "Contrition," "Regeneration," "Faith," and "Justification." His theological position may be described as completely contained within the literal Scriptures as interpreted in the traditional dogmas of the Christian faith. He also read one lecture prepared by Dr. Kayser, entitled, "The Truth and Beauty of Faith."

Two lectures* on "Recent Trends in the Non-Christian Religions of China," were given by Dr. K. L. Reichelt of the Christian Mission to Buddhists, Shatin, Hongkong. Dr. Reichelt shared a vast amount of learning and first-hand knowledge of Buddhism and the syncretistic sects, secured from many years of intimate contacts with masters, monks, and lay devotees. He warned his hearers that the external picture of Buddhism—disrepair and degeneration—is not true of its heart. A vigorous new life is manifest in the hundreds of

*These will appear later in the *Chinese Recorder*.

lay associations which can now be found throughout the country. These are the centers from which are organized the mass welcome extended to such masters as Ing Kwang and T'ai Hsü, and the Living Buddhas. Dr. Reichelt paid a warm tribute to the fine spiritual life which he found in some of these masters and devotees. He laid it upon the hearts of his missionary associates that it was their duty to understand these devoted persons and to seek to bring them into that relation to God which Jesus described as "other sheep I have which are not of this fold."

The interest in Dr. Reichelt's lectures continued through four daily lectures following the Convention, when he conducted a "Summer School of Theology." He made very careful analyses of Buddhist and Christian theology, and pointed out their comparisons and contrasts, covering the subjects of "God and the Trinity," "Creation," "Salvation," and "Final Goal." He also lectured on a well-known Buddhist Book of Daily Meditation, the Ch'an Men Erh Sung, (禪門日誦), which is used by all schools of Buddhists. He especially emphasized the points of contact which all missionaries should know and use in approaching these devoted Buddhists with the message of God as revealed in Jesus Christ.

A very deep impression was made on the Kuling community by the third speaker invited from the outside, Mr. Gardner Tewksbury, who made three addresses on "Some Rediscovered Sources of Power in Recent Christian Movements in China." Mr. Tewksbury drew his material from personal contact with the present revival movements in China. His rediscovered sources of power turned out to be what in less capable hands might have been handled as very common-place themes, "Waiting on God," "Fellowship," and "Carrying the Good News into Life." During each meeting Mr. Tewksbury invited to the platform two or three members of the Kuling community to give personal testimony to the things he was talking about. It was very evident that a new and vigorous movement is abroad in this land, and that it was getting hold of many Kuling residents. Mr. Tewksbury frankly testified that his own new experience was due to his contact with the Oxford Groups, such as were meeting in many parts of Kuling. Then we saw that with a slight change of terminology he had been dealing with "Guidance," "Sharing," and "Life-changing." Many questions about the groups were cleared up by Mr. Tewksbury in his personal conferences, and hundreds have taken a friendly interest in them because of his visit. Mr. Tewksbury also gave a piano recital and conducted the closing preaching service of the Convention. Paul G. Hayes

EVANGELIST-TEACHER SUMMER SCHOOL

Under the auspices of the Hopei-Shansi Christian Educational Association and North China Christian Rural Service Union a successful Summer School was held in T'unghsien, Hopei, June 28-July 27. The American Board Mission were the hospitable hosts, placing the buildings and campus of Jefferson Academy at the use of the school. The Rev. R. M. Cross was Dean, ably assisted by the Rural Service staff of the mission in Tunghsien. There was a total enrolment of 124, of whom forty-five were men and women evangelists and seventy-nine teachers.

The classes were conducted with one section for primary teachers, and one for evangelists. At the end of the first two weeks there was a change in some courses, while others, such as Child Psychology by Mr. Ch'en Chang Yu and Methods of Teaching Arithmetic by Prof. Ethel Hancock of Yenching University, continued the whole month. Other courses included,—Agriculture Methods by Mr. Yang of Nanking, Meaning and Methods of Worship by Mr. Cross, Religious Education for Children by Miss Mabel Nowlin, New Ways of Teaching Reading in America by Miss Alice Huggins, Meeting the Needs of Rural Woman by Miss Tsao Te Chen, Music by Miss Huggins and Mr. Wang Jen Fu.

The morning chapel time of thirty minutes was under the direction of the Rev. Chang Heng Ch'iu of North China Kung Li Hui. He divided the student

body into six groups, giving to each an attractive name. He met every week with each group as it planned for the chapel service of the day for which it was responsible. The worshipful spirit of the services and the large use made of directed, silent meditation were unusual.

Social hours and evening lectures by Mr. Sun En San, K'ang Te Hsin, Miss Chang, Miss Lucy Burt, musical evenings and drama by the Lu Ho Rural Service group were much enjoyed. It was a great pleasure to have as the speaker of the commencement exercises at the close of the session, the new secretary of the Hopei-Shansi Educational Association Mr. Wang Hsiang Ch'in, who will be in charge of next year's summer school.

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Work and Workers

German Mission Leader Visits China:—Rev. Walter Freytag, Ph.D., Secretary of Deutsche Evangelische Missionshilfe, Hamburg, and also Secretary of the Council of German Missionary Societies has recently visited China. During the course of his travels he has visited missions in India, Dutch East Indies, New Guinea, and South China where he conferred with the Basel, Berlin and Rhenish Missions.

Young Dominican Killed By Reds—Father Urban Martin, O. P., missionary of the vicariate of Fuing, Fukien Province, was shot and killed by Communists, according to a despatch received from Fukien, June 25. Fuing is mission territory of the Spanish Dominicans. Father Martin was only twenty-five years of age, having arrived in China two years ago after completing his theological studies at Rosaryville, Louisiana, U.S.A. He was born at Arriba, Palencia, Spain. *Fides-Day*, June 30, 1934.

Disposal of Milton Stewart Properties:—Mrs. Mary W. Stewart, sole trustee of the Stewart Fund, recently presented the Milton Stewart properties in China to the Presbyterian Board. No condition was made other than that the property or the proceeds therefrom should be used for evangelistic work. The property consists of a community center and residence site in Nanking and conference grounds at Peitaiho and Kuling. The China Council is considering what might be the best use of these properties.

Dr. Y. Y. Tsu's Visit To Japan:—Dr. Y. Y. Tsu, a secretary of the

National Christian Council of China, spent some time in Japan this summer. Mrs. Tsu was with him. They went first to the National Y.M.C.A. Conference at Gotemba. Dr. Tsu attended the meeting of the Federation of Missions at Karuizawa, where he spoke at a specially arranged meeting one Saturday evening. At the same resort Dr. Tsu spoke to the Summer School of Oriental Culture to an audience mainly foreign. His topic was "Cultural Trends in Modern China." Dr. and Mrs. Tsu then went to the Y.W.C.A. camp at Nojiri. He spoke both to the foreign group and the campers. Dr. and Mrs. Tsu visited also the Omi Brotherhood at Omi, Hachiman.

Catholic Schools in Manchukuo:—"In connection with the vast educational program being launched by the Manchukuo Government, attention is directed to the fact that Catholic missions maintain 293 schools in that territory, attended by 6,348 boys and 3,994 girls. The Government's plan is to open a school for every 150 families. Difficulties of a financial order will be considerable since the country has been impoverished by ten years of wars, banditry and burdensome taxes. Many years of wise administration will be necessary before it recovers its former prosperity. Manchukuo, which includes Manchuria and the Province of Jehol, has a population of thirty millions. Catholic schools there are under the direction of Paris missionaries, American Maryknoll Fathers, German Benedictines of St. Odile, Canadian missionaries of Pont-Viau, Swiss missionaries of Bethlehem, Capuchins of the Tyrol Province, Belgian Scheut Fathers

and the Chinese secular clergy." *Fides-Week*, July 16, 1934.

Press Literature Prizes:—With a view to stimulating the production of Chinese Christian literature two prizes are being offered by the Presbyterian China Council. One prize of \$300 is to be awarded to the author of the best original production of Christian literature in Chinese published during the year 1934. Another prize of \$150 is to be awarded for the most effective translation of Christian literature into Chinese published during the year 1934. The name "Press Literature Prizes" has been given in recognition of the long and honorable service rendered the cause of Christian literature in China by the Presbyterian Mission Press, the sale of which provided the source of the Literature Fund from which these prizes are granted. The following well known Christian leaders have consented to serve as judges in awarding these prizes: Y. D. Wang, Tsingtao; P. I. Tso, Hengchow; T. L. Fan, Shanghai; T. H. Sun, Tsinan; R. Y. Lo, Shanghai; H. K. Chang, Tengersien; F. R. Millican, Shanghai. Mr. F. R. Millican is serving as executive secretary of the committee of judges and any one wishing to call to its attention any 1934 publication deemed worthy of consideration in this connection may write to him. The offer of these prizes is regarded as experimental, any further awards to be determined in the light of the experiment.

Lost Ground Rewon:—It is well known that the occupation of large sections of Western Fukien and Eastern Kiangsi by Communists has made Christian work therein extremely difficult and often impossible. The military drive in Kiangsi has now extended to Fukien with the result that Kienning, Tai Ning and Shaowu, where the Congregationalists have a station, have been "recovered" making it possible for Christian work to be resumed. Rev. J. S. Storrs of the American Board Mission is planning to move back to Shaowu in the near future. His family, however, will live on Kuling. This move is the result of a three-day retreat with Chinese fellow-workers refugeeing in Foochow and which was

held in February, 1934. During this retreat the conviction was born that the rehabilitation of the "little households of faith" scattered throughout six districts should be undertaken. Bandit groups operate here and there but in general the section concerned is quiet. A considerable group of Christian workers returned to different posts in March, 1934. Both Christians and non-Christians have undergone tremendous hardships. Yet in many places "more than a faithful remnant" is to be found eagerly welcoming the return of Christian shepherds. In most places chapels are just shells of buildings or still occupied by soldiers. Four small church primary schools have flourished this spring with more than two hundred pupils.

Formosan Notes:—The recent sudden death of Miss Brooking, a nurse in the Shoka hospital, English Presbyterian Mission, South Formosa, was a great shock to members of both missions North and South. Miss Brooking came to Formosa only a year ago, but in that short time had made a place for herself in the hearts of Formosans and fellow missionaries. Her passing leaves another vacancy in the already greatly depleted staff of the mission.... The Tamsui Annual Conference was held in July as usual. This year the conference invited Rev. Saito of the Nippon Presbyterian Church, pastor of a well-known congregation near Osaka, as the visiting speaker. Mr. Saito is one of the younger church leaders. His work in Sunday Schools and among the labouring classes is well known and is an inspiration to workers everywhere throughout the Empire. His contribution to the Tamsui Conference gave great satisfaction to all and cannot but have marked influence on all who had the privilege of hearing his message. His general theme was, "The Minister and his Mission.".... The Tainan Minister's Conference was not held this year. In its place there was a conference for minister's wives. The men folk remained at home to look after household duties. Reports of the conference are not yet available but the fact of such an experiment being tried gives promise of new conference

methods toward fostering greater co-operation between ministers and their wives in the work of the Kingdom.

Mission Problems:—The Conference of Missionary Societies in Great Britain and Ireland held its twenty-third annual meeting in Swanwick, June 13-16, 1934. A few of the outstanding emphases are given herewith. Speaking of "Missionary Freedom," Rev. W. Paton said, "Twenty years ago British and American missionaries had worked largely in fields which were under the control or economic influence of these two nations, but today the situation (is) very different." "The main challenges to freedom (come) from (a) Nationalism, inspired partly by a new consciousness of and pride in nation; (b) dogmatic secularism; and (c) the church law of Islam.".... "The principles on which it is possible for missionary societies to claim religious rights (are): freedom to pray and worship, to teach their children and to witness to their faith. Difficulties would come probably over two things; (1) the right to evangelize, and (2) the teaching of children. In connection with missionary freedom their (is) the strongest ground for identifying mission and church, as naturally the indigenous church has far more right to press for such freedom than a foreign society." With a view to furthering the cause of Christian literature the following resolution was passed:—"In view of the opportunity and the need for a largely increased use of Christian literature in all fields, and of the disproportionately small share of the resources of missionary societies in men and money at present given for this purpose, as compared with the share allotted to other branches of missionary effort, the Conference asks all societies to consider the principle of setting aside some definite proportion of their total budgeted expenditure to be used for the production and distribution of Christian literature." The question of missionary personnel came in for discussion as it is under review in connection with these societies. "It is felt that one of the best ways to

approach the problem is from the present conditions in the principal mission fields and the demands which these make on missionaries." Papers in line with this suggestion will be prepared and printed in a pamphlet.

New Trials For the Church in Soviet Russia:—"The May-June number of 'Vesnik' (The Messenger), the periodical of the Russian Student Christian Movement in Paris, contains an article on the present situation of the Orthodox Church in Soviet Russia.

"It is stated that according to the latest reports a new persecution of 'religions' has begun in Soviet Russia, directed particularly against officials of the Orthodox Church. News from Russia state that quite recently twelve Orthodox Churches have been closed in Moscow alone by order of the Government and that some forty-two Orthodox priests in the Volga district have been arrested for giving religious instruction to young people. There are, however, various signs that the people are not behind the Soviet Government in this campaign: even Communist groups, especially the young Communists (Komsomol), are opposed to a persecution of Russian Christians by the State. To what degree the Government has felt the consequence of this attitude of the people, including its most faithful adherents, is shown by the fact that far fewer of the 'Komsomol' than in previous years took part in this year's anti-Easter demonstration by the Godless with the slogan 'Easter endangers the work of sowing—he who keeps Easter will have no bread.' The Government's present undertaking is being carried on without the approval of the people. Its special aim seems to be the destruction of the remaining organisations of the Russian Church and in the first place the dissolution of the Synod.

"The article goes on to say that the reduction of the Russian Church to a mere catacomb life is only a question of time. The Synod, will officially cease to exist. It will have no further relations with the Government, and its organ 'Moskovskaja Patriarchic' will no longer be pub-

lished. The Orthodox Church has honestly and patiently tried to live in loyalty to the Government, and now it is ready to face fresh persecution. The Metropolitan Sergius is travelling about the country strengthening and encouraging his people. It is said in Moscow that he will soon be arrested." *International Christian Press and Information Service*. June, 1934.

War Against Narcotics:—"Owing to the more extensive and stricter application of the international Conventions relating to narcotics there has been a steady decline in the volume of the licit trade in opium, coca leaves and manufactured drugs, that is to say, the amounts licitly manufactured approximate more closely to legitimate world requirements and this licit production no longer escapes to the same large extent into the illicit traffic, as was the case in past years. On the other hand, clandestine manufacture has developed and in its turn supplies the illicit traffic; it is still on the increase, mainly in countries where raw materials are produced and where control is difficult. Thus clandestine factories of drugs have sprung up in Bulgaria (with a simultaneous increase in the production of the raw material: opium: 65,000 kg. in 1934 as compared with 4,000 kg. in 1932) and in China, where clandestine manufacture seems to have been introduced by foreigners driven out of Europe, constituting a serious danger both to China and to countries into which the drugs are smuggled.

"In connection with this, the Committee also drew the attention of Governments to a new and important fact: the movements of a chemical substance, acid acetic anhydride, which is used mainly for the manufacture of heroin; the increasingly large imports of this substance into Bulgaria and China would seem to point to a huge manufacture of heroin, which must find its way into the illicit traffic.

"The Committee, greatly concerned at this state of affairs and at the increasingly serious situation in China, from the point of view both of poppy growing and opium con-

sumption and of the rapid development of the clandestine manufacture of morphine and heroin, mapped out a plan of co-operation between the Chinese Government and the foreign authorities in China. Among other things, it requested the Governments of countries enjoying extraterritorial rights in China to take measures for the deportation from China of such of their nationals as might be implicated in the illicit manufacture of and traffic in narcotic drugs, for the enactment of stricter legislation to apply to those nationals, and for the withdrawal of the protection accorded to vessels flying the flags of such countries if employed in the illicit traffi." *International Christian Press and Information Service*, June, 1934.

Y. M. C. A. Notes:—Good reports come from the annual membership and finance campaigns held in various cities. The Shanghai Y.M.C.A., with forty teams of ten men each, working under the leadership of Mayor Wu Te-chen of Greater Shanghai; Dr. C. T. Wang, former Minister of Foreign Affairs; Dr. H. H. Kung, Minister of Finance, and a splendid group of younger and older business men won a great victory in exceeding the goal of its 34th membership campaign, securing a remarkable total of Chinese \$80,000! The Nanking Y.M.C.A., with a badly crippled staff, succeeded in raising Chinese \$13,220 on a goal of Chinese \$10,000. The Peiping Y.M.C.A., with a goal of Chinese \$10,000, reached Chinese \$15,000. The Hankow Y. M. C. A. went out for Chinese \$8,000 and raised Chinese \$12,203. In the Far West, the Chungking Y.M.C.A. closed the most successful membership and finance campaign of its history, securing 3,240 on a goal of 1,000 members, and cash receipts amounting to Chinese \$15,049.50 on a goal of Chinese \$10,000 Both the Shanghai and the Peiping Associations have tried out this summer a promising experiment by employing college students to assist in their vacation-time programs. It is hoped that from these student secretaries may be recruited. A similar plan for using and trying out volunteer leadership is that carried on through

the year by the Peiping Y.M.C.A. under the leadership of Dr. Lennig Sweet. During the past year, for example, eleven such leaders have been at work in the Association with a small honorarium provided by the Association. One of the distinctive features of the Soochow Y.M.C.A. program has been a series of summer institutes and schools conducted during the past few years. Thus the Association redoubles its activity at a time when the young men in the city, especially those on vacation from school, have an excess of leisure on their hands. This summer the Association is conducting a school with courses on general science, law, physical education and camping. "I was at the Y.M.C.A. building on Tuesday night," wrote Mr. E. H. Lockwood, Canton. "Mr. S. C. Leung had about 200 attending his lecture on 'Religion and Life.' In the large hall Prof. Cheung of Chungshan University was speaking on 'The Roots of Nationalism' with about 250 men in his audience. More than fifty men and women were in a special class on 'First Aid' taught by a doctor. The Chinese musical club was booming up on the roof. In the Educational Building there were two schools in progress, the free night school with an enrollment of 200, and the evening commercial classes with an equal number. In the gymnasium was a game of basketball.

Christianity in India:—*The National Christian Council Review* (India) July, 1934 contains an interesting study of the last Indian Census which throws much light on the present status of Christianity in India. We have culled therefrom the major facts bearing on Christianity. One or two facts of general interest may be noted first. The population of India is given as 352,837,778 which, the Census Commissioner states, makes the population of India 10,000,000 greater than that of China. We have no desire to see China hold first place in this regard as her population, however computed, presents a serious problem as it is. Nevertheless we doubt the accuracy of this statement. We note, too, that while 2,500,000 Indians are resident in other lands than their

own China has something like three or four times as many migrants. A total of 278 castes, comprising 50,195,770 people, was listed. This later is a problem from which China is happily free.

While the population for all India has during the decade increased 10.6 percent that of the number of Christians has gone up 32.5 during the same period. Protestants have increased 41 percent and Roman Catholics 16 percent. Romo-Syrians and Other Syrians have, however, both grown in larger ratio. It is interesting to note that the Protestant community has increased three times faster than the Roman Catholics. Eighty-eight and six-tenths of the Indians live in villages, one half of them in villages of under 1,000 inhabitants and nearly one-third in villages of under 500. One-fifth of the Christians live in towns and four-fifths in the villages while of the missionaries there are four times as many in the towns as in the villages. "Hence urban institutions have been developed and rural areas neglected, with the result that a small advanced group has grown up on the one hand and an overwhelmingly backward group on the other." Two-thirds of the villages are still without schools. Literacy among Christians is given as twenty-eight percent. In that they are behind Parsees, Jews and Jains though ahead of Moslems. Owing, however, to a rapid influx of illiterate converts the percentage of literate Christians, both in general and as regards English, has during the last few years been marked by a steady decrease.

The number of Christian pupils of all persuasions is given as 418,934, which is noted as a very small proportion of a community of over 6,000,000. Of these 400,000 or more are non-Christians in Christian institutions. "This and other figures show that Protestant missions are not keeping abreast of the task of education and have failed to preserve the standard of literacy previously reached."

The *Directory of Missions* shows that foreign missionaries have increased, there being now 6,214 as compared with 6,083 in 1931. There

are 150 missionary societies and organizations in addition to forty-two Indian organizations. "Africa, with fifty-two missionaries to the million of population, is now three times more adequately occupied than India."

Friend's Work in China:—"Nothing perhaps has given more encouragement to Friends in China this year than the way in which the Council has responded to their call for continued support by sending back to China five missionaries from furlough and two new ones. In such a time of financial strain as the present, it is a cause for devout thankfulness that Friends in England have made possible such a real strengthening of our forces in China. William G. and Hilda Sewell have gone to the University of Chengtu; Dr. W. Henry and Laura Davidson to Suining, and Alfred Davidson to Chungking. Leonard and Hilda Tomkinson, who have had experience of missionary work in Nanking, have been added to the staff at Chengtu. Bernard and Alice Wigham, former workers in China, are paying a visit of fellowship to the various centres.

"It may be well to remind ourselves of the responsibilities undertaken by Friends in West China. In the two large cities of Szechwan,—Chungking and Chengtu, each with over 500,000 inhabitants, we share with other churches in evangelistic and educational efforts. At the city of Chungking, our oldest centre, our Chinese Friends have maintained the work without the assistance of any English Friend. F. L. Yang, with the help of Arnold and Lois Vaught, has maintained and improved the high school outside the city of Chungking. At Chengtu, Irene Hutchinson has been the only representative of English Friends at the University and in the city. The reports from the University are most encouraging.

"In Central Szechwan, a large district with Tungchwan as its centre, Friends are the only Christian representatives. Our Chinese Friends, by girls' and boys' schools, hospital, meetings and personal contact, with the help of Dr. Lucy Harris, Rose Tebbutt and Leonard Wigham, have endeavoured to share the Christian

message with the people of both town and country.

"Further south, Dr. H. P. Chen has had a successful year with the hospital and other work at Suining, and Leonard and Laura Walker have in the small town and district of Tungliang maintained our witness for truth.

"In the Tungchwan and Suining districts our friends have devoted much time to what one of them terms "old fashioned evangelical work," holding meetings, preaching, teaching distributing literature, forming personal contacts with men and women in the towns and villages in their districts. Here there have been fine opportunities for passing on not only the message but something of its spirit of love and faith. Our friends are greatly encouraged by what they have seen of the readiness of people to listen to what they have had to teach. In this most critical period in the history of China, where one sees everywhere civil strife, corruption, the crumbling of the social structure, the call is for a message of hope such as has been entrusted to us.

"It is interesting to note the financial reports of the hospitals at Tungchwan and Suining. The grant to each of them from the Central Executive, apart from the missionary support, was only £60, whereas the total expenditure at Suining was over £700, and the year closed with a small balance in hand, and at Tungchwan total expenditure was £573. This may afford some reply to the question often asked: How far is the work self-supporting? Some other departments could show similar conditions.

"It has been encouraging to hear of the useful service performed by Lucy Burt at Yenching University, where she has taken an active part not only in the scholastic but also in outside religious movements. It is hoped that the way may open for her early return to Peiping (Peking) to represent Friends there, and establish something of the nature of a Quaker Centre.

"To-day in China our Christianity is challenged as never before. Has

it a solution to the social, economic and moral problems which the Chinese are now facing? How are we to present Christ's way of life which we are sure has an answer to all our problems, in such a form as to appeal to the demands of the suffering people of China? Our schools, our hospitals, our meetings and our many social efforts are attempts to meet the need, but how slight they are. The challenge is to a larger, fuller service." *From Faith and Fellowship, Year Book, 1934. Friends' Service Council.*

Yenping Annual Conference:—During the past few years, the Yenping Annual Conference has been full of surprises. Just what to expect I never know, but I am always sure I shall hear experiences that are thrilling, heart-breaking and humbling. This year was no exception. It is possible here to give only one or two illustrations of the kind of thing these workers have had to face again and again, especially during the past three years.

The date of the Yenping Annual Conference had been fixed for November 1933, but a revolution and the bombardment of the city made that impossible. It was June 6, 1934, before we were able to come together. Ordinarily the trip from Foochow to Yenping takes a little less than two days in a launch. But this time, by a series of mishaps, we were five nights on the launch. We did eventually arrive on the morning conference was due to open. I flattered myself that I had begun to understand something of the difficulties with which these preachers had to contend and told them so on the first morning of the conference. Before the conference closed I was genuinely sorry I had ever presumed to understand the conditions under which these men and women live.

Some of the preachers had joined us at up-river stations and the delay occasioned by the flood gave us a good opportunity for conversation. The district superintendent Mr. Diong and the pastor Mr. Gang from Yungan were among the number. Following the ordinary method of travel they would have come all the way by boat, but this was impossible

as the communist army was on the river just below Yungan. So they had to leave the river and make a wide detour on foot, going over into the bounds of the South Fukien Conference and reaching the river at a point more than half a day below Yenping. These two men had walked a hundred and seventy-five miles to get to conference.

This same district superintendent was an old student of mine so we could talk very freely. Last winter he, with two other pastors, was caught by the communists at Sahsien; they were very sternly ordered to give up their foolish preaching and renounce their faith. They were locked in a room with a guard outside the door. When the communist leader came to interview them next day they told him that while they were under his rule they could not preach if he forbade it, but they would not give up their faith in Christ. They had tested it and knew it was real and they would not give it up. When eventually Mr. Diong was freed he learned that while he was in captivity his wife had died.

On Sunday I ordained as elder a splendid young man. I learned that two or three years ago he had been in the hands of the bandits for sixty-two days. Last winter as the communists were approaching the town where he was stationed, he and his wife and two children and his mother fled across the river. There they heard that the communists had gone in another direction, so he returned to his home to collect a few necessities, as they had been forced to leave with nothing. While he was in the house the communists appeared and he was captured. When he eventually escaped and found his family he learned that his mother had been captured. The communists tied her thumbs together, then drove a wedge between the thumbs until the flesh was torn off, in order to make her divulge where her money was hidden. When they were convinced she had no money they let her go. The pastor and his wife and two children suffered incredible hardships, being captured once again by the communists, and driven from place to place until they were exhausted and

in rags. When they finally escaped the pastor borrowed a suit of clothes and made his way to Foochow where we were able to do something towards rehabilitating the family.

As the business of the conference proceeded and day by day I looked into the faces of these men and learned what so many of them had endured the past year, many of them more than once being left with absolutely nothing, and when I saw the cheerful determination with which they carried on, I marvelled again at the power of Christ in human lives. Not one of these men came to me with a hard-luck story and I would not have known of their terrible experiences had I not inquired.

In the bombardment of the city last winter Dr. Leslie Chen was carrying on at the hospital when a bomb struck the verandah doing considerable damage. The patients in the ward just off the verandah were terrified. The nurses decided to leave at once. Dr. Chen called the entire staff together and told them

he was ashamed of them and they could go. If he understood anything about a hospital it was more needed in such an emergency than at any other time, so he would stay and carry on alone. Needless to say, not one of the staff left!

During the year two of the missionaries had had their homes looted of everything except books. So, all the workers are one in this that for Christ's sake they do what no purely human incentive could persuade them to do.

The year had taught them that in God alone is there any hope of help or protection. So they were in an attitude of mind to respond readily to the appeal to put first things first. They realized that only by the presence and power of the Holy Spirit in their lives could their work during the coming year be made effective. We are anticipating that when the annual conference meets in 1935 there will be stories of still greater victories to tell. The end is not yet! John Gowdy, *Yenping Pagoda Herald*, September, 1934.

Notes on Contributors

Rev. C. W. Shoop, M.A., D.D., is a member of the United Brethren Mission located in Canton, Kwantung. He arrived in China in 1912.

Rev. Samuel S. Leger is a missionary of the American Board. He is a secretary of the General Assembly, Church of Christ in China now located in Peiping, Hopei. He arrived in China in 1917.

Rev. Earl H. Ballou is a missionary of the American Board located in Peiping. He arrived in China in 1916.

Rev. Gordon Poteat is a missionary of the American Baptist Foreign Missionary Society. He is on the staff of the University of Shanghai. He arrived in China in 1915.

Rev. Geo. W. Sparling is a missionary of the United Church of Canada. He is on the staff of West China Union University, Chengtu, Szechwan. He arrived in China in 1907.

Miss Jessie E. Payne is a missionary of the American Board located in Paotingfu, Hopei. She arrived in China in 1904.

Dr. A. J. Fisher is a member of the American Presbyterian Mission, North, located in Canton. He arrived in China in 1902.

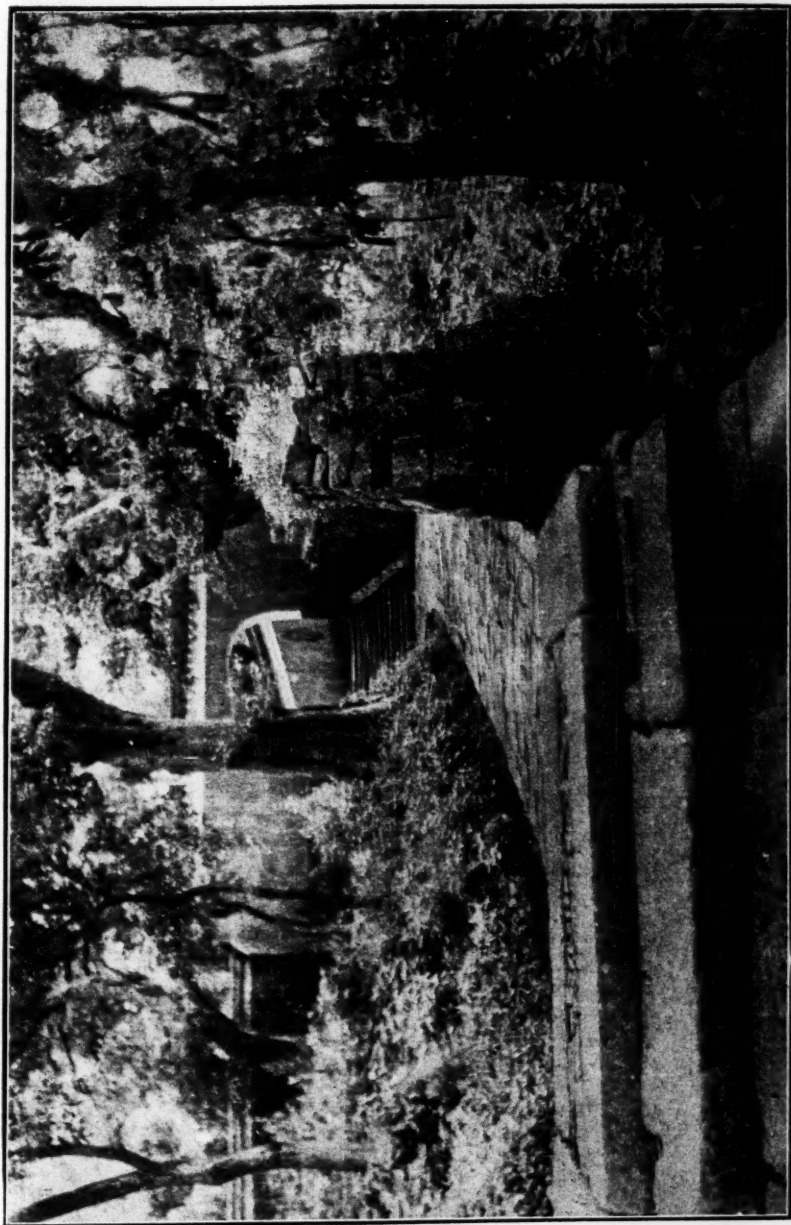
Rev. Hugh W. Hubbard is a missionary of the American Board located in Paotingfu, Hopei. He arrived in China in 1913.

Rev. P. H. Wang is pastor of a Congregational Church in Peiping.

Dr. J. F. Li is on the staff of Yenching University, Peiping, Hopei.

Miss Emma Horning is a member of the Church of the Brethren Mission located in Ping Ting, Shansi. She arrived in China in 1908.

Rev. Keith Bryan is a member of the English Baptist Mission located in San Yuan, Shensi. He arrived in China in 1925.



MONASTERY OF THE RAIN OF LAW, PUTO.

Photo, R. F. Fitch.